The ROSICRUCIAN MAGAZINE

Rays From The Rose Cross



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A Letter on Astrology

The Cause of Sorrow and Suffering

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AUGUST
1942

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THE ROSICRUCIAN FELLOWSHIP

OCEANSIDE, CALIFORNIA, U.S.A.

The

ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

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The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

Formerly religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, for instance, heredity. They desire religion as much as their fathers, but want the ancient truths in modern dress, congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man which is as strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries so that the heart may be allowed to sanction what the intellect believes, and the solace of religion may give peace to the troubled mind.

People of various denominations enter educational institutions such as Harvard or Yale, and study Mythology, Psychology, and Comparative Religion there without prejudice to their religious affiliations. Students may enroll with the Rosicrucian Fellowship on the very same basis. Our teachings, which aim to emancipate from authority of others by pointing the way to firsthand knowledge, are given by correspondence graded to suit the different classes of applicants. Upon request the General Secretary will send an application blank for enrollment to anyone who is not a *Hypnotist, or a Professional Medium, Palmist, or Astrologer.* Courses are available in the Rosicrucian Philosophy, Astrology, and Bible Study.

These lessons are not sold; it is contrary to Rosicrucian principles to give spiritual aid for a material consideration. However, the work is supported largely by voluntary offerings, and students are given opportunity to help as the heart dictates and the means permit. In the measure only that they fulfill this moral obligation can they *really* benefit from our efforts in their behalf.

The International Headquarters of the Rosicrucian Fellowship is located on a fifty acre tract called "Mt. Ecclesia," a natural park of incomparable beauty with a view of mountains, valleys, ocean, and isles ranging in extent from 40 to 80 miles. It is an important center of spiritual healing scientifically applied to aid thousands all over the world. The salubrious climate of *Southern California* affords material help in recovery for those who visit the quiet little city of *Oceanside* which holds Mt. Ecclesia in its environs. Accommodations are available for those who may wish to spend some time at Headquarters. Rates are given on application. Healing services are held daily in the Ecclesia (Temple of Healing) to help all who have applied for healing.

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The Rosicrucian Fellowship Oceanside, Calif., U.S.A.

The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

Morale--In War and in Peace

By JOSEPH DARROW

[TWO PARTS—CONCLUSION]

SINCE the publication of the first installment of this article an international incident has occurred that illustrates the subject of national morale—or the loss of it. This was the recent visit of Soviet Foreign Commissar Molotov to Washington and the conference between him and President Roosevelt. Warren B. Francis comments on this in the *Los Angeles Times* as follows:

> Keeping pace with stepped-up military and naval operations, the war of nerves, both domestically and internationally, has hit a faster tempo.
>
> Since before the outbreak of actual warfare on the European Continent the democracies and the dictatorships have been striving continuously and ingeniously to wear down the patience, undermine the courage, weaken the confidence, and lessen the determination of the other side. The chief weapons in this form of conflict are claims, counterclaims, denials, assertions, suggestions and rumors.
>
> It took the United States a long while to catch on to many tricks of the game but notable advances have been made in the past two months, and more particularly in the past fortnight.
>
> Though there are many separate (psychological) campaigns under way, the major assault reached a climax with disclosure that Soviet Foreign Commissar Molotov and President Roosevelt have agreed on the urgency of opening a second front . . . The Molotov visit to Washington was the high spot in the moves so far to upset Nazi poise.

POISE, THE BASIS OF MORALE

Poise—that is the ultimate secret of morale; and loss of poise results from fear and the deterioration of confidence, hope, and determination.

We stated last month that a person with a highly developed vital body has morale of the highest type, far superior to that of the individual who depends upon injecting thought forms of confidence into his desire body. Strength of vital body makes strong characters, the pioneers in any movement, the ones who do the hard pioneering work of evolution, who appear upon the scene in the early stages and prepare the way for their weaker brothers to follow. When the higher ethers of the vital body are strong and pure, they form the basis for the positive action of the will, which is the highest *power aspect* of the Ego.

Thus we have the two kinds of morale: First, the more common kind depending upon the desire body and the mind; second, the stronger type created by the vital body. It is the former upon which governments at the present time are expending their efforts. The desire body and the mind respond more quickly than the vital body, and therefore when morale building has to be accomplished in a short time, results can be obtained much more quickly by devoting one's efforts to the former.

GOVERNMENT STIMULATION OF MORALE

The morale of the vital body is a product of slow growth through repetition; it cannot be developed quickly. The things which affect the desire body and the mind have no immediate effect upon the vital body. Thus we see why the governments of the world are endeavoring to stimulate the hothouse product of quick confidence, quick optimism,

quick action, because it can be accomplished in a relatively short time and serves the purpose of a temporary need.

The advent of radio into the modern world complicates the matter of morale because it makes possible the almost instantaneous dissemination of information, true or false, all over the world, to friend and foe alike. Radio is an instrument which acts powerfully upon the desire bodies of the masses. Modern morale building agencies are designed to utilize the power of radio as well as to protect their people against the adverse use of it by their opponents.

The discouraged man is already half beaten for he doesn't use his powers to their full capacity. Radio in the hands of opposing forces can through the creation of confusion and discouragement become a very destructive agency. Generally speaking, if a man *believes* he can do a certain thing, he *can* do it because his belief, operating through the mind and the desire and vital bodies taps unseen resources of the Ego or higher self within. He says to himself, "I can and I will," and then he actually does it; but if he *believes* that his cause is hopeless, he is whipped before he starts because this whole esoteric process then goes into reverse.

There is a particular quality of the desire body which is of great importance in the building of morale and that is the quality of *interest*. Interest emanates from the central region of the Desire World. Its negative pole is *indifference*. Interest gives incentive to action; indifference stimulates inactivity and sloth. Interest is the mainspring which drives the world at present. If we can stimulate interest in the desire bodies of a group of men, we have gone far toward improving their morale. That is why the army encourages sports and other activities that take the mind off the thoughts of fear.

INTEREST BUILDS MORALE

The psychiatrist in his treatment of neurotic cases always endeavors to give the patient some occupation that will arouse his interest. That means restoring a healthy tone to the desire body through the interest-bearing desire stuff which attaches itself to one's thought forms in the process. Along this line the Government some time ago appointed co-ordinators of sports and entertainment as auxiliaries in the building up of morale. Possibly, or possibly not, this was carried too far. Some of our Congressmen thought it was, but it is scarcely likely that many of them were acquainted with the esoteric facts in the case.

One important point to note in this connection is that morale built upon falsehood will not endure, although it may temporarily appear to succeed. Occultism says, "A lie is both murder and suicide in the Desire World." This is so because it creates in that region a form contrary to the form which is made by the actual facts. This sets up immediate conflict between the two, bringing into play the astral force of repulsion. If a malicious lie is repeated often enough, it will destroy the astral form of truth. Conversely, if good is persistently looked for and affirmed, it will disintegrate the evil and substitute the good. In any case the astral form of falsehood will eventually be disintegrated by the force of repulsion, although it may temporarily destroy much good and cause a great deal of trouble to the people against whom it is directed.

LYING WON'T BUILD MORALE

A well-known columnist, Elsie Robinson, in a syndicated article some time ago stated that her strongest resource for building personal morale and eliminating depression was the esoteric piece of knowledge that "we are making our tomorrows today with our creative thoughts and feelings." In other words, we are all using the creative power of thought constantly, which today is making the archetype of our future environment. Knowing this, we can make our tomorrows exactly what we wish them to be by properly directing our creative thoughts and feelings. This is a great

source of confidence and morale, for it shows us that we are the masters of our own destiny, we are not the puppets of fate. It tells us that "our own will come to us"; and conversely that *only* our own can come to us for we can't get anything we haven't created or earned in the long run. This knowledge is also a source of morale for it stimulates us to greater endeavor.

The soldier on the battlefield, the aviator aboard an army plane thousands of feet above the earth, the sailor of the sea aboard a ship of war all know that danger is constantly with them, just around the corner. Death may come at almost any instant. Particularly is this true in the case of what Tennyson prophetically spoke of as "the aerial navies, grappling in the central blue." If, however, any combatant is possessed of the esoteric knowledge that there is a cosmic blueprint of death as well as of life, that one cannot possibly die until the spiritual archetype which energizes him has collapsed, and that this archetype was wound up, so to speak, when he was born so as to run uninterruptedly through his appointed span of years, then he knows he cannot die until his time comes no matter if he projects himself into a thousand dangers. The Japanese soldiers are said to have considerable morale based upon their belief that if they are killed in battle they will immediately go to a superior state in the invisible world.

ONE CAN'T DIE BEFORE ONE'S TIME

The Rosicrucian student knows that, generally speaking, the archetype will run its appointed course and that he will not die before his time. But he also knows that excesses of all kinds and neglect of duty and of opportunities shorten the life of the archetype. Therefore he is on the alert to perform his duty in all circumstances to the best of his ability. Conversely, by exceptional performance of duty one can lengthen the life of the archetype to a certain degree beyond its originally appointed span and thereby increase the length of the earth life.

And last, but not least, the Rosicrucian student knows not only that the vital body is the source of the more permanent morale, but also that that body may be built up and greatly strengthened by affirmations of truth, dwelling in thought upon the higher principles of life and being, of beauty and of strength, which utilizes the creative power of thought and works upon the vital body through the principle of repetition. Thus can he gradually build up a morale that will withstand the fiercest assaults and vicissitudes of life, thereby making himself a strong character, fitted to occupy a position of responsibility in helping to direct the destinies of his community or his nation.

The establishment and preservation of morale, instead of discouragement and anarchy, in the peace that is to follow the war will be of the greatest importance in order that a regime of justice, brotherhood, democracy, and the freedom of the will may be permanently established rather than the barbaric one of force and the worship of force. The gradual spread of esoteric philosophy will be an important factor in the creation of such a regime. The Western Wisdom Teachings of the Rosicrucians, including their expansion to meet the needs of the future, are destined to become the universal doctrine of the Aquarian Age. Therefore they have an important destiny in helping to promote the conditions of brotherhood that must obtain in that Age.

MORALE BUILDING AFTER THE WAR

In closing we believe you will agree we have submitted enough evidence to show that in the last analysis the esoteric wisdom of the Rosicrucians is to men of vision among the very highest sources of morale.

(*The End.*)

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man; showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY

Understanding the Animals

Compiled by LEWELLYN LISSAK

THIS article has been prepared in answer to many inquiries received at Headquarters regarding the Rosicrucian attitude toward the animal kingdom in general. The source is *The Rosicrucian Cosmo-Conception*, by Max Heindel, founder of the Rosicrucian Fellowship. It is the textbook of the Rosicrucian teachings, the basis of correspondence courses on the Philosophy and on Bible study. In its pages there is enough more to be found on the subject to make a deep and interesting study for all animal lovers.

The animal's feeling or emotional body is similar to man's but not so highly developed. Therefore, as man has more and more consideration for the animals and as more time and love is spent in training and developing them, they will advance to a very much higher state. The domestic animals of today are continually surprising us with their cleverness, because they are having so much care, patience and love expended upon them, to which, in their present state of development they are ready to respond.

We know that some of the highly domesticated animals think. It is those who have come into close contact with man for generations, thereby developing a faculty not possessed by other animals that have not had that advantage. This is on the same principle that a highly charged wire will "induce" a weaker current of electricity in a wire brought close to it; or that a man of strong morals will arouse a like tendency in a weaker nature. All we do, say, or are, reflects itself in our surroundings. This is why the highest domesticated animals think. They are the highest of their kind, almost on the point of individualization, and man's thought vibrations have "induced" in them a similar activity of a lower order.

Man, the Ego, the Thinker, has descended into the Chemical Region of the Physical World, while the animal spirit has in its descent reached only the Desire World. It has not yet evolved to the point where it can "enter" a dense body. Therefore, the animal has no individual indwelling spirit, but a group-spirit, which directs it *from without*. The animal has the dense body, the vital body, and the desire [astral] body, but the group-spirit which directs it, is outside. The vital body and the desire body of an animal are not entirely within the dense body, especially where the head is concerned. For instance, the etheric head of a horse projects far above and beyond the dense physical head. When, as in rare cases it happens, the etheric head of a horse draws into the head of the dense body, that horse can learn to read, count, and work examples in elementary arithmetic.

To this peculiarity is also due the fact that horses, dogs, cats, and other domesticated animals sense the Desire World, though not always realizing the difference between it and the Physical World. A horse will shy at the sight of a figure invisible to the driver; a cat will go through the motions of rubbing itself against invisible legs. The cat sees the ghost, however, without realizing it has no dense legs available for frictional purposes. The dog, wiser than the cat or horse, will often sense that there is something it does not understand about the appearance of a dead master whose hand it cannot lick. It will howl mournfully and slink into a corner with its tail between its legs. The following illustration may perhaps be of service to show the difference between the man with his indwelling spirit and the animal with its group-spirit.

Let us imagine a room divided by means of a curtain, one side of the curtain representing the Desire World and the other side the Physical World. There are two men in the room, one in each division; they cannot see each other, nor can they get into the same division. There are, however, ten holes in the curtain and the man who is in the division representing the Desire World can put his ten fingers through these holes into the other division, representing the Physical World. He now furnishes an excellent representation of the group-spirit which is in the Desire World. The fingers represent the animals belonging to one species. He is able to move them as he wishes, but he cannot use them as freely nor as intelligently as the man who is walking about in the physical division uses his body. The latter sees the fingers which are thrust through the curtain and he observes that they all move, but he does not see the connection between them. To him it appears that they are all separate and distinct from one another. He cannot see that they are the fingers of the man behind the veil and are governed in their movements by his intelligence. If he hurts one of the fingers it is not only the finger that is hurt, but chiefly the man on the other side of the curtain.

If an animal is hurt, it suffers, but not to the degree that the group-spirit does. The finger has no individualized consciousness; it does as the man dictates—so do the animals move as the group-spirit dictates. We hear of "animal instinct" and "blind instinct." There is no such vague, indefinite thing as "blind" instinct. There is nothing "blind" about the way the group-spirit guides its members; there is *WISDOM*, spelled with capitals. The trained clairvoyant, when functioning in the Desire World, can communicate with these spirits of the animal species and finds them much more intelligent than a large percentage of human beings. He can see the marvelous insight they display in marshaling the animals which are their physical bodies.

It is the spirit of the group which gathers its flocks of birds in the Fall and compels them to migrate to the south, neither too early nor too late to escape the winter's chilly blast; that directs their return in the Spring, causing them to fly at just the proper altitude, which differs for the different species.

The group-spirit of the beaver teaches it to build its dam across a stream at exactly the proper angle. It considers the rapidity of the flow, and all the circumstances, precisely as a skilled engineer would do, showing that it is as up to date in every particular of the craft as the college-bred, technically-educated man. It is the wisdom of the group-spirit that directs the building of the hexagon cell of the bee with such geometrical nicety; that teaches the snail to fashion its house in an accurate beautiful spiral; that teaches the ocean mollusk the art of decorating its iridescent shell. Wisdom, wisdom everywhere! So grand, so great that one who looks with an observant eye, is filled with amazement and reverence.

Owing to the spiral path of evolution, the higher domestic animals, particularly the dog, horse, cat, and elephant

see objects in somewhat the same way as man; that is, in sharp, distinct outlines.

The relations of plant, animal, and man to the life currents in the Earth's atmosphere are symbolically represented by the cross, and the animal, which is symbolized by the horizontal limb of the cross, is between the plant and the man. Its spine is in a horizontal position and through it play the currents of the animal group-spirit; which is the guardian of the animal spirits. No animal can be made to remain constantly upright, because in that case the currents of the group-spirit could not guide it, and if it were not sufficiently individualized to endure the spiritual currents which enter the vertical human spine, it would die.

The vital body is an etheric duplicate of the physical or dense body, slightly larger and interpenetrates and surrounds the dense body. The head of the horse's vital body is far outside the head of its dense body. The vital and dense bodies are closer together in the dog than in any other animal except, perhaps, the elephant. When these two bodies come into correspondence we have an animal prodigy, able to count, spell, etc.

The animals are our "younger brothers," and though they are not now so finely organized, they will eventually reach a stage as high as our own, and we shall then have ascended still higher. Indeed, the mammalia of today are on a higher plane than was man at the animal stage of his evolution, because they have warm, red blood, which man did not have at that stage. There are occult reasons clearly explained to the student in the *Cosmo* as to why the breeding of animals should be carefully supervised, for the well being and advancement of the entire animal kingdom.

As we are writing for the aspirant to the higher life, it may be said that animal food should be entirely avoided. No one who kills can go very far along the path of holiness. We do even worse than if we actually killed, for in order to shield ourselves from the personal commission of the act of killing, and still reap its results, we force a fellow being, through economic necessity, to devote his entire time to murder, thereby brutalizing him to such an extent that the law will not allow him to act as a juror in cases of capital crime, because his business has so familiarized him with the taking of life.

The enlightened know the animals to be their younger brothers and we should help them as we are being helped along the path, and for an aspirant to high ideals, to kill—either in person or by proxy—is out of the question.

Several very important food products from animals, such as milk, cheese, and butter, may be used. These are the results of the processes of life and require no tragedies to convert them into food. Milk, which is an important food, contains no earthy matter of any consequence and has an influence upon the body possessed by no other food.

The first law of occult science is "Thou shalt not kill," and Ella Wheeler Wilcox with the true compassion of all far advanced souls, champions this occult principle in the following beautiful words:

I am the voice of the voiceless;
Through me the dumb shall speak
Till a deaf world's ear
Shall be made to hear
The wrongs of the wordless weak.

The same force formed the sparrow
That fashioned man, the king.
The God *of the Whole*
Gave a spark of soul
To furred and feathered thing.

And *I am my brother's keeper;*
And I will fight his fight,
And speak the word
For beast and bird
Till the world shall set things right.

At the present stage of the evolutionary journey, everyone knows inherently that it is wrong to kill and man will love and protect the animals in all cases where his greed and selfish interests do not blind him to their rights. The law protects a cat or a dog against wanton cruelty. Except in "sports," that most

wanton of all our cruelties against the animal creation, it is always for the sake of money that animals are murdered and bred to be murdered. By the devotees of "sport" the helpless creatures are shot down to no purpose save to bolster up a false idea of prowess upon the part of the huntsman. It is hard to understand how people who appear otherwise sane and kindly can, for the time, trample upon all their gentle instincts and revert to bloodthirsty savagery, killing for the sheer lust of blood and joy in destruction. It is certainly a reversion to the lowest savage animal instincts, and can never be dignified into the remotest semblance of anything "manly."

How much more beautiful it would be for man to play the role of friend and protector to the weak. Who does not love to visit Central Park in New York City and pet and stroke and feed the hundreds of squirrels which are running about secure in the knowledge that they will not be molested? And who is not glad, for the sake of the squirrels, to see the sign, "Dogs found chasing the squirrels will be shot." This is hard on the dogs, but it is to be commended as an evidence of the growth of the sentiment favoring the protection of the weak against the unreasoning or merciless strong. Nothing is said on the sign about the squirrels being injured by men, because that would be unthinkable. So strong is the influence of the trust the little animals repose in the kindness of man, that no one would violate it.

Vivisection is looked upon by all occult students as an abomination and among the blackest of all crimes. If it were only possible for the vivisectionists to realize what is in store for them after death, vivisection would be abolished; and the torture chambers would be empty because, as stated in every issue of this magazine (see page 372) under Rosicrucian Ideals: "As Christians we believe it to be our duty to avoid sacrificing the lives of animals for food. We hold vivisection to be diabolical and inhuman."

IN HIS CARE

By DOROTHY HARVEY

The birds and the beasts are my brothers,
All things that He made too are mine,
The Universe holds but His creatures,
Results of a law most divine.
Then let me in peace and contentment—
With all things His loving gifts share,
For God is my staff and my shepherd,
I cannot escape from His care!

Yea, I am a child of God's plenty,
A spark of his great loving might,
I'm launched in a world of His planning—
And never away from His sight;
I'm held in His gracious abundance,
In circumstance glowing and fair
There is naught to disturb my calm spirit,
I'm safe in His wonderful care!

"They Shall Renew Their Strength"

By AUDREY HAYNES GLOVER

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint. (Isaiah 40:31.)

THIS is one of innumerable references in the Bible to God as a source of strength. Moses in Deuteronomy gives the beautiful blessing of Asher, "As thy days so shall thy strength be." David in the Psalms speaks of it over and over, and it is said that St. Paul in the New Testament speaks fifty-four times of the power of the person who is in Christ. These were not merely writers of fine sounding phrases, but deeply spiritual men, who gave us many profound truths, and this I believe is one of them.

It is a well-known fact that under stress of great danger or excitement, people can perform what seem to be superhuman feats of strength. For example, a boy who was being chased by an angry bull was running toward a wall so high that ordinarily he would not dream of trying to scale it. Yet, without stopping to think whether he could or could not do it, as he reached the wall, he leaped up, threw one hand over, and drew himself into the only place of safety. The next day he returned to the field, with the bull absent, and tried in vain to perform the feat again.

The phenomenon of what is called "second wind" is also familiar to everyone. An athlete running a race, runs until he has apparently reached the limit of endurance and is exhausted. His heart is pounding, his breath comes in gasps, his feet feel as if made of lead, and he is suffering acutely. But he keeps on, and suddenly, a change comes over him. His pulse lowers, his heart returns to its normal beat, his breath comes easily, and his feet seem supplied with wings. Something has happened to him whereby all his distress has ceased, and while still running, he is conscious of a buoyancy of energy and confidence which he did not possess before, and which apparently is inexhaustible.

There are also many other examples, somewhat less striking, of strength sustained beyond ordinary human endurance over periods of days and weeks, and even months and years. Such are soldiers in time of war, especially the leaders—arduous labor, hunger, thirst, lack of sleep, exposure to the elements, in constant danger. They seem to become insensible to fatigue and even to pain. There is the woman whose strength seems barely sufficient for her daily tasks, yet when illness comes to one or more members of the family, for weeks she may be on her feet night and day, doing all that is necessary to be done, without thought of herself. Somehow, she finds herself sustained until the emergency is past.

We can go still further and we find people who all their lives have more energy than others, and it is not just a matter of health, but of a basic vitality that throws off illness, injury, and every hardship, often in a remarkable way. Such as these seem to be able to break all the laws of nature and still live to a ripe old age. Doctors can never be sure whether a patient will get well or die; those they think will die, often live; and those they think will live, just as often die. What is the sustaining power that manifests so differently in different individuals? If it is of God, how can we open up the avenues of approach to it?

Science tells us that the superhuman strength in time of emergency is due to hormones which certain ductless glands release into the blood; but how, or why they have this effect, science does not

know. In the other cases, science talks of the power of mind over matter, recognizing that there is some mysterious sustaining force which seems to come from the mind, which varies immeasurably in different individuals; but further than that it cannot go.

But looked at from the occult viewpoint, we know we are not just body and mind; and that it is not just mind ruling over matter (the body), but spirit over mind and matter, and there we have the key to the whole question. Therefore, all strength that comes to us is from the spirit, that divine spark within, which is a part of God. All strength or power is then from God, just as the writers of the Bible say so many times. Also Max Heindel tells us that the highest aspect of the Supreme Being is Power; or Will on the lesser plane, which may be translated into power.

Let us look more closely at the interrelation of body, mind, and spirit, as given us by Max Heindel in *The Rosicrucian Cosmo-Conception*. He tells us that in the beginning of manifestation God differentiated within Himself, the Virgin Spirits who were ourselves, and set us upon the path of evolution. Note that He differentiated *within*, not *from*, Himself, which means that we each individually are sparks of the eternal flame, a part of God, with all the potentialities of godhood within us which will be evolved in our pilgrimage through matter. With the aid of various Divine Beings, we have manifested as a threefold spirit with a threefold body, connected by the link of mind.

The first veil of the Virgin Spirit is the Divine Spirit, and this has its counterpart in the dense physical body as the highest is reflected in the lowest. This Divine Spirit has its seat in the physical body at the base of the nose, and is called "The Silent Watcher," because it functions so little in present humanity. The second veil is the Life Spirit which correlates with the vital body, the avenue of assimilation, propagation, and sense perception. The seat of the Life Spirit is primarily in the pituitary body, and secondarily in the heart. The third or outermost veil is the Human Spirit, which correlates with the desire body whence come our emotions and desires. The seat of this Spirit is primarily in the pineal gland and secondarily in the brain and cerebro-spinal nervous system, which controls the muscles. The Virgin Spirit now becomes the Ego. The human spirit is the only really active aspect of the Ego at our present stage of development. The Ego, as a whole, also functions in the blood. The mind, which connects the threefold spirit with the threefold body, is called a mirror, a focus, or a lens, but these comparisons are inadequate in that they imply an inert, passive instrument; while in reality the mind is so active that we are apt to forget it is only an instrument of the spirit. Many indeed make this mistake.

Here we have a mere outline of the interrelation of body, mind, and spirit, but it is enough for our present purposes to see that there is a very close relationship, though the details of just how it functions we may not know. The point is that the spirit, as the God within, gives strength and power to each human being to the extent it is able to control and direct its vehicles.

Jesus said, "The spirit indeed is willing, but the flesh is weak." Yet it seems often as if it were the flesh that is strong. Our physical body loves ease, warmth, and comfort, and the spirit in order to accomplish its purpose which is experience, must find other incentives for action than the needs of the flesh. These incentives are furnished by the desire body, of which there are two divisions, a lower and a higher. From the lower come passion, greed, avarice, and all forms of selfishness which express themselves in drives for wealth, fame, love, and power. From the higher come art, altruism, and philanthropy, expressing mainly in some kind of service to the world. Some say that to achieve spiritual growth one must kill out desire, but that leads to mere negation and stagna-

tion. Depth and intensity of desire are absolutely necessary, for the deeper and the more intense the desire the stronger will be the will power which the spirit can bring to bear, and the power of the will is limitless. It does not matter whether the motive is from the higher or lower plane, the power is there, and it may be used for a time for evil as well as for good, though evil always has in it the seeds of its own destruction.

Someone has said that "we do not become tired, we become bored," which expresses this same need for incentive to action. As long as we are intensely interested in something, we are unconscious of physical weariness. Or conversely, it is the people who have few or no vital interests in life, who are always tired. George Bernard Shaw says, "This is the true joy of life; being used for a purpose recognized by yourself as a mighty one; being a force of nature instead of a feverish, selfish little clod of ailments and grievances, complaining that the world will not devote itself to making you happy."

It is of interest in reading of the lives of some of our present-day leaders, to note how invariably their limitless energy is spoken of; several habitually having no more than four hours sleep a night, and all working twelve to eighteen hours a day. Among these people are Winston Churchill, Prime Minister of England; Ernest Bevan, British Cabinet minister; Mayor La Guardia of New York City; President Vargas of Brazil, and of course, our own President Roosevelt. These men may, or may not, be conscious of the source of their strength, but it is the same source nevertheless.

As mentioned above, intensity of desire brings into use the power of the will, which is one of the triune aspects of Spirit, and the development of this power of the will, through use, is the primary avenue to spiritual strength. It is through the will that we gain control over our physical body, our desires, and our mind, subjugating them all to the spirit. Rudyard Kipling in his great poem, "If," lists strength of will as one of the qualities of the perfect man, expressing it in these words—

"If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on, when there is nothing in you
Except the Will which says to them, Hold on!

Both history and fiction are full of tales of "holding on" in the face of almost unbelievable privation and suffering—in cold or heat, without food or water or sleep, in dungeons, in polar regions or tropics, on the ocean in small boats, in wars, in explorations, in pioneering in unknown lands. Lesser men give up and die, but those with the will to hold on, win through to the end.

Such as these have strength in spite of physical suffering, but it is said there is possible a further step through the same power of spirit, that of freeing the body from physical pain. In a little book called "Perfect Sight Without Glasses," Dr. W. H. Bates asserts that, by training oneself to see black perfectly (with eyes closed and covered), one can attain perfect eyesight, and he makes the further unusual postulate that this practice can also overcome pain. He goes on to say, "Why the memory of black should have this effect cannot be fully explained, but it is evident that the body must be less susceptible to disturbances of all kinds when the mind is under control, and only when the mind is under control can black be remembered perfectly. That pain can be produced in any part of the body by the action of the mind is not a new observation; and if the mind can produce pain, it is not surprising that it should also be able to relieve pain and the conditions which produce it. A soldier in a flooded trench, if he can remember black perfectly, will know the temperature of the water but will not suffer from cold. Under the same conditions, he may succumb from

weakness on the march but will not feel fatigue. He may die of hemorrhage, but he will die painlessly." Dr. Bates may be on the right path in this claim except that he makes the mistake of giving the mind the credit—"When the mind is under control," he says—but neglects to tell us what it is under the control of, namely, the spirit expressing itself as will.

There are many examples of this "inhibition of pain," as the psychologists call it, in medical as well as in spiritual annals, but probably the most beautiful are the examples of Christian Martyrs of whom it is alleged that in being burned at the stake many felt no pain. Joan of Arc was one of them.

An important part of this whole picture is the overcoming of fear, for fear is weakness, and where it possesses the mind, it makes the person incapable of purposeful action. William James, famous psychologist, in an essay on "The Energies of Men," which deals with this phenomenon of unusual strength in emergencies, says that in fear-thought our minds "dam up" but that "excitements, ideas, and efforts" break through layer after layer of untapped energy. These excitements, ideas, and efforts, through the help of the will, drive out fear so that the spirit may again control its vehicles. Faith in God, faith in one's self, belief in the rightness of one's cause, may be "ideas" which also aid in breaking through fear.

Another potent method of opening up the avenues of strength is by prayer. It is "they that wait upon the Lord" that shall renew their strength, according to Isaiah. Not the prayer which is a mere repetition of words, but the prayer which is a reaching out toward supreme wisdom, goodness, and truth, yearning to become one with the Infinite; the kind of prayer which has become a habit with the person, an attitude of mind which is always attuned to the high vibrations of the spirit—this is the prayer which is effective.

Two famous scientists seem worth quoting on the subject of prayer. One, of the last century, William James, in the same essay previously mentioned, speaks thus apologetically, "Relatively few medical and scientific men, I fancy, can pray. Few can carry on any living commerce with God. Yet many of us are well aware of how much freer and abler our lives would be, were such important forms of energizing not sealed up by the critical atmosphere in which we have been reared." The other, living at the present time, Dr. Alexis Carrel, makes no apology for a scientist believing in prayer. In an article in the Reader's Digest of March, 1941, "Prayer is Power," he say. "Prayer is an invisible emanation of man's worshiping spirit—the most powerful form of energy that we can generate. When we pray we link ourselves with the inexhaustible motive power of the universe—the infinite source of all energy."

These are but glimpses of what the individual spirit, working through the mind, can accomplish with that matter which is the physical body; but it foreshadows the future path of evolution along which all humanity must travel. Those who really wish it, may take the shorter, harder, road, and learn now, in this lifetime, to use this power of the spirit. And there is a crying need in the world today for men and women of strength, those who by their words and example can lift some of the burden of fear, pain, sorrow, and despair that lies over the earth. A poet has written, "God give me hills to climb, and strength for climbing." Both the hills and the strength are always here, if we but have the spiritual discernment to see and use them.

LIFE

By EVE M. BACON

Life is a field whose fallow ground,
Waits not for the seed of sated sense;
Its furrows wait with warm embrace,
For the pregnant seed of experience.

The Law of Giving and Receiving

I WOULD like to pass on to others the following truth which I have found for myself and which has become a great help to me.

In the beginning of my acquaintance with the Rosicrucian Teachings I wanted to do my part in helping the Rosicrucian Work according to my financial ability. Our financial condition was very bad then as we had lost all we had during the depression. It was my work to build it up through the knowledge I had of the Teachings. I tried the method of tithing from the beginning. If I had one dime I would put aside a penny or if a dollar there would be a dime. All the money which went through my hands was tithed, and I had always a little money to send. Sometimes I was in a great need to use that money to buy clothes, for this was a real problem for me most of the time; but I felt that the tithing money wasn't mine, it was for God's Great Work which was to be done that many others might find the light which I had found.

Gradually our finances improved and I was able to pay expenses and raise a larger sum from the tithing. It seemed that our money was really blessed. It was like a fountain which let its water run just as much as we would allow it to go. And the widow's story of the Old Testament is true. She had as much oil as she was prepared to have. Sometimes, even now, after an understanding of the Law of giving and receiving—I limit myself; but I know well that I will be stronger later on and free of such limitation. No one should feel lack of anything; we should give freely—of course with discrimination and wisdom—and help others who are in need, especially through the Rosicrucian Work which is destined to grow and spread and be really a great comfort to every one.

I wish you, whoever reads this experience of mine, would try this method for yourself, and you will see how gloriously it works. It is a needed truth to know that we must have the attitude of the *pleasure* of giving and not do it *for the purpose* of financial improvement. The Law will work itself. If we want a further lesson we should get it from the flowers which are multiplied if we cut them oftener. The water stagnates if we let it stand unused.

Then comes a higher development of our understanding and we feel a wish to give because we see that others are indeed our brothers and must be helped. We want them to enjoy life, and furthermore, when we grow a little more spiritually, we feel that material things are just one of many means to serve the need of the spirit to progress and find its Home. In due time we grow more wise about money and its use. We enjoy our blessings much more softly, morally and materially.

The glorious Law of giving and receiving must be known and applied by all. I realize that it is an unfailing duty for the Rosicrucian student to apply it, to help himself and the Great Work of the Teachings.—*A Grateful Student* (name unknown).

Phantom Child

By LILLIAN CRONE

(IN TWO PARTS—CONCLUSION)

In Part One. Because of her excessive suffering throughout pregnancy, which the doctor is not able to relieve, Alice is very resentful when she realizes that a second child is coming, and takes no interest in anything concerning it. One day her husband, Kirke, asks her gently, for the sake of the little one, to try to think of the newcomer with love, as she does of their little son Jamie. Alice bursts into a bitter tirade, ending breathlessly, "That's marriage for you!" Sadly Kirke replies, "I'll promise that you need never again go through this, Alice." Some months later, on their way to Kirke's sister's for the Christmas holiday, the horse shies suddenly, overturning the buggy. Kirke and Jamie are shaken up but not injured. Alice, however, is rushed to the hospital in great pain. An emergency delivery is necessary; the anesthetic is being given . . . "then Alice felt herself drifting, drifting upward and away . . . then oblivion . . ." *Now finish the story:*

AS the grinding, gnashing pains slipped away and her body rose upward, upward, something else slipped from Alice and arose with her. For a time, she could not make out what it was. Then, very slowly, she saw that a large figure—a woman in white—was floating in space ahead of her.

Alice did not know, nor even wonder, why she followed the woman. But soon she knew: on her shoulder the woman was holding a tiny, naked baby that gazed backward with sweet, wistful eyes at the one who followed.

"My baby, my baby! Come back, come back! I want you! I do! I do!"

Big tears ran down the sweet baby-face and a tiny hand stretched out in longing to Alice; the White Woman and her charge faded into the eternal blue. . . .

. . . . . .

"You can stop the anaesthetic now, Nurse—we're closing," said the man's deep voice again.

For the life of her, Alice could not tell the voice, where she was, nor why. Then, weakly, she gave up trying to know.

Again, voices talking.

"How did she come out of it?"

"Same as she went in: crying to break her heart."

"A bad case," from a man's voice, "a premie; bad laceration, abrasions, a concussion from a violent jar or shock. Watch the patient's condition; chart carefully; call me if there's a change."

Alice opened her eyes. A painted wall was in front of her and she wondered at it. A woman's moist hand slipped over her forehead.

"How are you feeling, Mrs. Kennan? Now, don't cry again!"

"Alice," whispered Kirke's trembling voice. "Are you all right, dearest?"

He was kneeling on the floor beside her bed, his anxious face bent over hers, her weak hand in his big tender one.

"Where am I, Kirke? What's happened?"

"You've been very ill, dear. We nearly lost you, too. And we lost our little Teddy on Christmas-day."

Kirke's fine face contorted and tears rolled down his cheeks.

"I know it, Kirke. She took him away with her and I couldn't follow."

"Who did, dear?"

"A big White Lady. When I tried to follow, the baby looked back, but they got away."

"Try to get strong again, Alice. Jamie and I need you so. Do you know, he came out of the accident without a scratch?"

Slowly, Alice recovered her bodily strength, but the shock, with grief and remorse at her stubborn self-pity and lovelessness toward her unborn child cut deep into her soul. The long days were

full of bitter self-reproach; she blamed her loss on her own mental attitude.

When the next Christmas Eve came around, Alice tried to appear happy and cheerful for the sake of Kirke and Jamie, playing with his toys in his lonely little way. Tears filled her eyes as she looked at him in pity. If a little brother were with them, how filled with exuberant joy they all would be today!

Suddenly, through her tears, she saw him sitting on the floor looking at her, the Big White Lady close at hand. Many other children were playing about happily, but the baby noticed none of them. His sad sweet eyes followed Kirke, Jamie, and her.

"Why does he look so sad?" asked the children of the White Woman, "Why doesn't he want to play with us?"

She lifted the baby to her strong, motherly bosom. "He does not smile because he never knew a mother's love, and he longs so for it. You must all be very kind to him. He's so lonely."

"Lonely?" cried Alice. "Lonely in heaven?" and she stretched out both arms toward the sweet child as she burst into tears.

The big White Woman, the baby and his friends faded away in the mist of her tears. . . .

Kirke's arms were about her. "What are you crying about, Alice? You dropped off to sleep. Did you have a bad dream?"

"No. It wasn't a dream. The White Woman brought our little baby back to us again for awhile. Didn't you see him? He sat right there on the floor and watched you and Jamie."

Kirke looked at her strangely. "Perhaps he *was* here."

Although Alice watched for the appearance of the phantom-child the next Christmas, he did not come that year. But a strange thing happened the next spring.

Jamie was past three now. He had been in the house all one cold, misty day. In the afternoon he asked to go out to play.

"But it's so disagreeable outside. You won't enjoy being out," objected Alice. "You haven't anyone to play with."

"Why so, some folks—like the Stones—have so many children and we have only one?" queried the child, sadly.

Alice could not reply. "Well, go out on the porch for awhile, Jamie. But it's wet; put on your coat and cap."

Jamie took his small umbrella and let the heavy mist settle on it in drops as he sat on the upper step of the porch. After she went back into the house, she heard him talking. "I declare, he's getting queer, talking to himself all the time. He should have playmates oftener."

Soon there was the running of feet up and down the length of the porch; much talking and laughing as if some of the neighbors' children had come to share the porch with Jamie. But after half an hour, he came running in, tears streaming down his face.

"Tell him to stay, Mommy! Tell him to play with me some more!"

Alice went outside with her son, but, seeing no one, she asked, "But who was it? Where is he?"

Jamie pointed eagerly down the walk. "There they go, Mommy! The big White Lady came and took him away. Why doesn't she let him stay with me?"

Alice strained her eyes to see through the mists in the direction Jamie pointed. "There's no one there," she said, "only white fog."

The phantom-child again! Come to his own loved ones, to the home he so longed for, thought Alice in the bitterness of her remorse.

That evening, Alice told Kirke about Jamie's unseen playmate. Long the couple sat musing. Finally Alice said, "Kirke, I think it's wrong for us to deny Jamie the company of a flesh-and-blood brother or sister. Please take back what you said about never having another child. I am willing to suffer any agony for the sake of seeing Jamie playing happily with another child instead of seeing him weeping so discon-

solately when his unseen companion leaves."

In a year, a tiny daughter came to the Kennan home. When Jamie was brought in to see the 'great surprise,' he looked startled and unbelieving when his father said, "You have a little sister now. What do you think of it?"

The child took the baby's hand in his and examined each tiny finger, one by one; then he felt its hair and face and sighed deeply. When he noticed his parents watching him, he went quickly to his mother's side, pulled her face close to his mouth and whispered, "Please, Mommy! Can we keep it? The big White Lady won't take her, too?"

Through the tears in her happy eyes, Alice promised, "Please God, yes. We'll always keep little Nancy."

And soon the house was full of screams of laughter from morning till night as Kirke and his two 'blessed children' romped and played all over the house and yard, the happiest cronies that ever lived.

When Jamie turned six, he had to take up the cares of school-life, and Nancy was alone much of the time, playing quietly with her dolls or dinner-dishes. At first, Alice did not notice that the child was talking to someone, until a startling event occurred.

Nancy had set her little table with her dishes, broken up bits of bread and cookies on the plates and poured 'cambric tea' from her teapot into four little cups.

"Come to our party, Mommy, won't you?" invited the little girl.

Alice smiled and pulled out a chair. Nancy cried out in distress, "No, Mommy, not there! You're sitting down on him."



All happiness, Nancy poured tea and served food for her guests, chatting to one, then another unseen guest on the little chairs. After awhile, she arose and said, regretfully, "Do you have to go? I wish you would stay some more. I get so lonely."

She walked to the front door, holding her arms as if encircling a form on each side of her, chatting all the while to one, then the other. "Come again. Come every day," she begged her departing guests.

Again, that evening, Alice told Kirke of the visit of the phantom child.

"Sure you haven't been telling the child the story? I can't make it out," said Kirke, a bit uneasily.

"I can," said Alice, "I've seen him often, and I know I'll see him again."

As time went on, Nancy too started to school and seemed to lose contact with her invisible companions; neither she nor Jamie ever again mentioned them. But Alice's longing heart cherished the possibility that she would again see her lost child.

In time, another child was added to the Kennan household—little Michael—and the joy of the two older children was boundless.

Sometimes, at Christmas, Alice saw the phantom-child appear suddenly among the children, taller each year, standing gazing at them all with his sad and wistful eyes. Then again, the holidays would pass by without a sign of him.

Years passed. Jamie and Nancy were married; Michael was happy in the companionship of a dear sweetheart; Kirke was graying fast; and Alice felt herself aging day by day.

It was Christmas again. The children were all home for the gay holidays. The tree stood ready in the middle of the living-room. They were going to the shops to look after the last forgotten things before they placed the gifts on the table under the tree. But Alice had decided not to go with the others, for she had plans of her own. The old loneli-

ness for her lost child overwhelmed her, a strange conviction came over her that this year she would again see him. An excited eagerness took up all her thoughts.

As soon as the door closed, Alice hurried to her room and took out many small packages carefully wrapped in yellowing tissue-paper. She laid out the articles on the table beside her chair, then sat down and faced the tree. She took up the little things and examined them, one by one—the little pillow with the kewpie and marked 'Teddy,' the towels with their initials 'TK,' and the other things, unused because they were intended for him alone.

As she tenderly handled the dear remembrances, she suddenly felt a presence in the room. She looked up, and—there he was—a tall, handsome young man with a dark-haired young lady at his side.

Alice arose and held out the things in her hands. "See, Teddy, they're yours. Darling, come to me, let me touch you. I love you so! I want you so!"

A smile of joy illuminated the boy's face. With outstretched arms he ran to her. "Mother, my darling mother!" he cried as he folded Alice in his arms and rained kisses on her face.

The big White Woman stood beckoning at the door. Without hesitation Alice took the hands of the two and followed them out of her home.

THE END

THE PATTERN

By PRATIBHA

A mother lay sleeping, upon her breast a babe, new-born.

And as she slept she dreamed that an angel came and pressed into the child's hand a scroll.

"What is it?" asked the mother.

"It is a pattern," replied the angel, "the pattern of the child's life."

"The very angels of Heaven have not the right to pattern another's life," said the mother resistantly. "I would my child should make her own pattern."

"That, she has already done," said the angel.

"And in so doing, has she denied herself freedom of choice?" enquired the mother.

"Always freedom of choice shall be hers," said the angel. "And in accordance with the pattern already made by her, it is hers to make the garment of her life, that which the world names a success or that which the world names a failure."

The mother trembled.

"Thwarted by circumstances," continued the angel, "still is the imprint of her inner choice left upon her soul, and He, only, who judges by the innermost, knows that which is success and that which is failure."

"I would that I might understand the pattern," sighed the mother.

"It would be well," said the angel.

And the mother woke and uncurled the tiny fingers that encircled like tendrils her own finger that she might gaze long into the rosy palm, but she read nothing, for to her the scroll was illegible. Then, through the open casement she lay thoughtfully gazing upward at the old pattern of the coursing stars. But, as pertaining to the child's life, she perceived no more than was revealed by the rosy palm. Neither, when her eyes again fell upon the babe was she aware of the light of guidance a-shine within its forehead.

And the babe slept on, its tiny fingers encircling like tendrils the mother's finger.

A ROSICRUCIAN CATECHISM

Man and His Worlds

By EDWARD ADAMS

Q. What are the names of the seven Worlds, or states of matter?

A. Physical World; Worlds of Desire; Thought; Life Spirit; Divine Spirit; Virgin Spirits; World of God.

Q. Name the Power that permeates and sustains the Universe with Its Life.

A. God, *in* Whom we "live and move and have our being."

Q. Describe the Seventh World.

A. There the Triune God alone IS.

Q. What is found in the sixth realm or World of Virgin Spirits?

A. The Virgin Spirits or sparks from the divine "Flame" which have their being here before they start their journey through the five denser Worlds.

Q. What is the purpose of this long journey?

A. To develop latent potentialities into dynamic powers.

Q. When these Virgin Spirits have passed through matter, what will they become?

A. They also will become divine "Flames," capable of bringing forth universes from themselves.

Q. Which Worlds are the scene of man's present phase of development.

A. The three lower or denser.

Q. How does man function in the various Worlds?

A. By means of his appropriate vehicles (see diagram, page 88).

Q. What is the substance in which we, as Egos, function directly?

A. The subtle substance of the Region of Abstract Thought, which we have specialized within the periphery of our individual aura.

Q. From there what do we view?

A. The impressions made by the outer world upon the vital body through the senses, together with the feelings and emotions generated by them in the desire world, and mirrored in the mind.

Q. What do we form from these mental images?

A. We form our conclusions concerning the subjects with which they deal.

Q. What are these conclusions?

A. They are ideas.

Q. How do ideas take concrete shape?

A. By the power of will we project an idea through the mind, where it takes concrete shape as a thought-form by drawing mind-stuff around itself from the Region of Concrete Thought.

W. What is the mind similar to?

A. To the projecting lens of the stereopticon; it can project the image in one of three directions, according to the will of the thinker.

Q. If projected against the desire body what does it endeavor to do?

A. To arouse feeling which will lead to immediate action.

Q. If the thought awakens Interest, what happens?

A. One of the twin forces of Attraction or Repulsion will be aroused.

Q. What does Attraction do?

A. It seizes the thought, whirls it into the desire body, endows the image with added life and clothes it with desire-stuff.

Q. Then what is thought able to do?

A. To act on the etheric brain, and propel the vital force through the appropriate brain centers and nerves to the voluntary muscles which perform the necessary action.

A. What is the result?

A. The force in the thought is thus expended, and the image remains in the ether of the vital body as memory of the act and the feeling that caused it.

(Reference: *Cosmo,* pages 87-89)

Biblical Proof of Rebirth

By W. VERNAL SEARLES

A DEACON of a Methodist Church recently said to me that if I could show him where reincarnation was taught in the Bible he would believe in it. I submitted the following quotations and comments.

Malachi, chapter 4, verse 5, reads: "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Elijah died several centuries before that statement was made, so if God were to send Elijah back to earth again he would have to be reborn, or reincarnated. The Bible does not say, as some try to interpret it, that God would send someone in the spirit and likeness of Elijah. God said *I will send Elijah.* When Jesus Christ came into the world, He told His disciples that Elijah had come in the person of John the Baptist; therefore we think that reincarnation is as true as any other statement found in the Bible.

In Matthew 11:14—we read the words of Jesus where he speaks of John the Baptist: "And if ye will receive it, this is Elijah which was for to come." Can anything be plainer?

In referring to the same incident in Matthew 17:10-12 we read: "And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already. . . . Then the disciples understood that he spake unto them of John the Baptist."

Again in Matthew 16:13, Jesus asked his disciples saying, "Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets." A knowledge of reincarnation must have been common or the disciples could not have given such an answer as that, and if there had been no such thing, would not so great a teacher as Jesus have said so?

Again in John 1:6, it says, "There was a man sent from God, whose name was John." And in the eighth verse it says, "He was not that Light [Christ], but was sent to bear witness of that Light." We do not send ambassadors to foreign countries to represent us if they are not prepared by experience and training. Would God do differently? No, John got his training back in history when he was known as Elijah.

In John 9:2-3, it says, "And his disciples asked him saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus anwered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." If neither he nor his parents had sinned and sin was manifested in his blindness, then, who did sin? If, as we sow we shall also reap, is true, we can't escape the conclusion that this ego must have sinned back in his last incarnation and he is now suffering the consequences of that sin. Surely God would not cause one to be blind for nothing, nor would he compel one to suffer for the guilt of another. Neither would He cause an innocent person to suffer years of blindness in order that Christ should heal him at this time.

In John 3:5, it says, "Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter the kingdom of God." When a boy is born into this world he is equipped with all the senses and powers necessary for him to make his way and master the world. Still, it takes him from 20 to 30 years to reach a reasonable degree of efficiency using those senses all the time, every day. But many people seem to think that they can be born into the spir-

itual consciousness and prepare for eternity by spending one to two hours per week. It doesn't make sense, nor is it what Jesus teaches. He says that we must have a birth of the spirit. The ordinary conversion does not meet the conditions. Many people who stoutly affirm that they are "born again" continue to violate the common virtues of honesty, respect for others, and humility. That isn't what Jesus meant by rebirth.

Jesus tells us that we must have a spiritual birth before we can enter the Kingdom of God. If we do not reach that exalted state in this life we must return to earth until we do reach it. If we pass out of life without reaching it, the accident of death will not bring it to us. It is a state of spiritual development.

First Corinthians 2:14, says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." At his transfiguration Jesus opened the eyes of the three disciples who were sufficiently developed to bear it so they could see for themselves that reincarnation was a law of life, for only Moses and Elias appeared. Since John the Baptist, according to Jesus, was Elijah, we do not have to stretch the imagination to infer that Elijah was Moses reborn. Both were spiritual leaders of different times.

Job 19:26, says, 'And though after my skin worms destroy my body [the one I now wear] yet in my flesh [when I am born in Christ's time] shall I see God [in the person of Jesus Christ].

In Ezekiel 37, verses 1 to 17, there is a story of Ezekiel prophesying to a valley of very dry bones, and they took to themselves flesh and came alive. This, in my opinion, is to teach wholesale reincarnation. The 12th verse reads: "I will open your grave and cause you to come up out of your graves, and bring you into the land of Israel." Is there any record of the whole of Israel literally coming out of their graves?

I have often been asked how a man can be born after he has died, and my answer is—Exactly the same way he was born the first time. Is it not as easy for God to send a spirit to earth a thousand times as to send a thousand newly created spirits?

You may ask what the advantage of reincarnation is. Well, it explains the inequalities of life. Can we charge a good God with all the differences in health, wealth, mental, and spiritual ability, inventive ability, literary ability, and even rascality? Reincarnation teaches that the whole human race was sent out into manifestation about the same time and all the differences we see on every hand are the results of what each of us has done or left undone. A careful reading of the Old Testament reveals that immortality is not taught there.

When Jesus was about to leave his disciples he said, "I go to prepare a place for you—that where I am ye may be also." If Jesus had to "prepare" a place there could not have been a place before. Speaking of John the Baptist in Matthew 11:11, he says, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." This gives us some idea of what the requirements for the entrance to the kingdom of heaven are.

If we were all taught that we could not escape, by any means whatever, from the task of perfecting ourselves, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," would we not act differently?

The older generation is now waiting to pass out to its eternal (?) joys in heaven, and the younger generation is too busy with material things and having a good time to do much about building the Kingdom of God. So the Kingdom waits, and waits, until men learn that His Kingdom is with us and that upon the earth is where it is to be set up.

WESTERN WISDOM BIBLE STUDY

The Resurrection

By JANE TEMPLETON



And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him.

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away: for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

. . . . . .

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. (Mark 16:1-6; 14,15.)

Much esoteric information is concealed in this brief account of the Resurrection, information significant to every spiritual aspirant who follows the Path exemplified by Christ Jesus.

Rolling the stone away from the sepulchre (inner realms) signifies a complete overcoming of the lower side of the nature—the complete self-mastery which is the goal of everyone on the Path of Initiation. This complete self-control can be accomplished only by a resurrection of the divine spiritual powers within man. Herein lies the crux of the message concealed in the account of the Resurrection.

The empty tomb, which has puzzled many students of the Bible, may be clearly explained in the light of occult truth. We remember that there were times during the ministery when Christ Jesus "went apart" from His disciples, and it was during such times that His body was cared for by the Essenes. The vibratory rate of the atoms of the body of the man Jesus, as highly evolved as he was, had become so supercharged under the influence of the Christ Spirit that as soon as the cohesive Love Principle was removed from the body there came a quick disintegration. Max Heindel explains it thus:

"This is in perfect harmony with natural laws known to us by their operation in the physical world. Electric currents of low potential burn and kill, while a voltage of many times the strength passes through the body without harmful effect. Light which has a tremendous vibratory rate is pleasant and beneficial to the body, but when focused through a lens, the vibratory rate is lowered and we have fire which destroys. Likewise, when Christ, the great Sun Spirit, came into the dense body of Jesus, the vibratory rate being lowered by the resistance of the dense matter, must burn up the body, as in cremation. The force was the same, the results identical, save that, as it was true, invisible fire which burned up the body of Jesus, there were no ashes. In this connection it is well to remember that fire sleeps invisibly in everything. We do not see it in the plant or the animal, nor in the stone. Yet it is there, visible to the inner vision and capable of manifesting at any time when it takes a garment of flame from physical substance."

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling, The educationl value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease, and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born *at the time when the positions of the bodies in the solar system will give the conditions necessary* for its experience and advancement in the school of life.

A Letter on Astrology from Ann to Florence

DEAR FLORENCE:

Now that you have accomplished the routine part of astrology and can set up and analyze a chart, what good times we can have even though separated by several thousand miles!

Please do not think in these talks of ours that I am pretending to any superior knowledge of this sacred science. Rather do I speak as one student of a few years' experience to another who is setting eager feet upon the path. I sincerely hope that always I will be willing to learn "from stars and birds, babes and sages with open heart."

Here is the horoscope of a young woman who has already lived a life of varied experience and she is only twenty-four years of age. Thought you might like to go into it in a general way, touching the high lights and stressing the aspects which seem to have been the cause of her trouble.

I do hope, Florence, that you are accepting the idea of rebirth and the law of cause and effect, and the fact that we actually earn all that comes to us whether it be easy or hard to take. How else could we make life seem logical or God just? There is no doubt in my mind that any chart as it stands is a composite picture of what we were when we left the earth plane before, as well as a forecast of what may happen to us this time.

As you see, the ruler of this girl's chart is the emotional and fast-moving Moon, traveling at this time fifteen degrees in twenty-four hours. This shows the urge to rush eagerly into experience, and heedlessly too, since Mercury rises after the Sun which is itself in the impulsive sign of Aries. Even in this much of the horoscope we see the headlong precipitation into life which will be this child's lot—not so much the paying of past debts as the forging of new karma. That there is an emotional twist to Sheila's nature is plain to be seen from the position and aspects of her Moon, symbol of her most intimate personal self, in the sign of the 'fleshpots' (Taurus), out of harmony with Saturn the great disciplinarian and Neptune guardian of the superconscious. In this aspect we see too much self-consideration (and much self-pity when things do not go the way she thinks they should) and resentment against authority, parental and state.

You will notice that almost all of Sheila's planets are in the eastern angle and many are raised above the horizon. This shows the inclination to direct her own life even if it be into channels of destruction, a real example of the extrovert, learning always by the doing rather than the thinking out. The very young Moon corroborates this.

Mars retrograde and under the earth emphasizes the tendency to act as the re-

sult of an unconscious urge. Indeed, she has been known to say at a time when her impulsive acts were bringing tragedy upon her: "I don't know what makes me do these things . . . it seems as if I don't know I'm going to do them until they're done." Obeying the urge from the buried depths of the great unconscious where lie the unredeemed acts of former lives!

Most of Sheila's planets being out in the light of day, all her actions have been publicized. Everything that she does is noted and commented upon. Things that others could do sub-rosa are an open scandal in her life. She is noticeable in a group of girls even though she can lay claim to no particular beauty, and her clothes are never striking. It is as if the intangible something called the aura casts a radiance about her and is sensed by all who meet her.

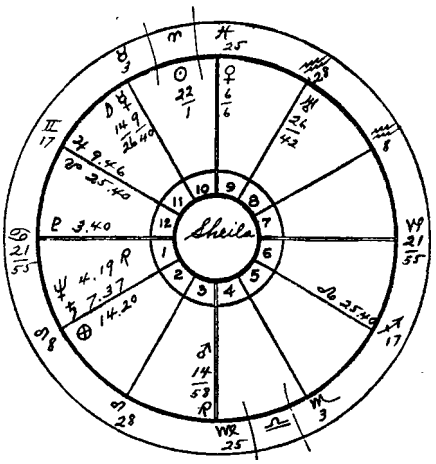
Some years ago I knew a woman who has her Taurus New Moon conjunct Venus in this place in the chart. The only way I can describe her beauty is to say it resembles the gleaming crescent of the young Moon with Venus in her arms, sinking to rest on the skirts of the brilliantly setting Sun. And yet when this woman is analyzed there is found little of actual physical beauty in either face or form and her clothes are simple too but take on her own peculiar radiance.

Now, our Sheila is not quite like that but her personality is somewhat akin to that type. And this in spite of that square of Moon and Saturn. Nevertheless, her manner is frank and friendly and her circle of friends is large.

You will note that in this chart the Moon is particularly prominent since it rules the first house, therefore stresses the lunar qualities of her self, her upbringing and her childhood home. You know of course that the Moon refers to the mother in a general way, that is, it indicates the nurtured part of childhood. Later on it means the nurturing principle within one's self, our ability to use the feminine part of self in earth experience.

Saturn likewise refers to the father in a general way as natural ruler of the tenth house. We take the father's name and place in life, we are limited by his means and status while we are young; later we are endowed with authority and responsibility through the acquisition of a career and family. How subtle it all is! When we first begin to study the stars as to their psychological influence on human life and affairs we think we can label the planets thus and so. But this cannot be. The characteristics of each are intertwined with those of the

*HOROSCOPE STUDY**



others, especially with the polar opposite. The heavenly orbs were once a part of the great ball of living fire, the Sun, and yearn to return.

The Sun represents power, it is power, it is the "am" of "I am." Saturn is the "I," the consciousnss of self cut off from all other souls. Therefore when the Lord of Discipline is in the Chamber of the Sun, Leo, we know the native needs adjustment regarding the attitude toward power. He has learned to misuse power and authority in a previous existence and in this incarnation must learn to use them constructively.

When Saturn in Leo squares the Moon in sensual Taurus it is the love nature

*This horoscope is calculated for the *approximate* birth hour of 10:55 A.M., April 12, 1918. Lat. 50 North. Long. 113 West.

that is maladjusted. There is a distorted attitude toward sex matters, so the native uses the power of her womanhood to bring about her own downfall.

Since Leo and Taurus are the signs ruling money and "things" in this chart, we judge the native to be tempted in the matters of dishonesty and greed. True—for when Sheila needed something she got it, "by hook or by crook."

In general, as Saturn and the Moon are symbols of the parents we see that there was some lack of harmony between this girl's father and mother. As Neptune is close to Saturn and both are square to the Moon and Mercury we know the father to be the victim of some moral weakness and so it was. The father, though a good provider and devoted to his family, was addicted to drink, and after years of the constant presence of liquor in her home the mother also became a victim.

Such lack of harmony in the home had an adverse effect upon the child. The Aries nature is forever seeking an ideal and when there is nothing to cling to there is found to be inner rebellion, directed probably against those who "let her down" but encompassing all those in authority after a while. Was it any wonder that Sheila began to drink at an early age, under the circumstances?

In 1930 her progressed Sun came to the square of Neptune. This girl has admitted that at that time she began to attend dissolute parties, often dressing and going out when the parents thought her in bed. It was easy to do this as they were immersed in their own pleasures at this time.

You notice, Florence, that the Sun is in the tenth house? The mother redeemed? Perhaps you ask how can the tenth house refer to the mother when we have given the Moon as the symbol of motherhood? Yes, the Moon is the mother, but the tenth house is the psychological relationship between the native and the parent of the same sex.

At about this time Sheila's mother became weary unto death of the sort of life she and her husband had been living. She began to read occult literature and so learned that unless we overcome sins in this life we have to meet the same sort of situations in life again and again until we have conquered them. Miraculously, through prayer and meditation the strength came to her to throw off the vile habits and her life became divinely changed. The father, when he saw the earnestness of his wife and the difference in her temperament, stopped the liquor habit also and their home became a place of harmony and peace.

Soon after this sudden change in her home Sheila became involved in a drinking scandal, in early 1933, and only fifteen years old. A twenty-one-year-old boy had given her strong drink and was consequently sent to jail for nine months. The scandal in the small town was terrible, and greatly exaggerated stories went the rounds as often happens—Jupiter afflicted by Mars and Venus in the house of friends.

After this affair Sheila became even harder, her little-girl face took on a bitter expression and her air was defiant. She was completely unregenerate. The anguished parents suffered terribly, especially the sensitive mother. She has said that the pain was similar to the torment of seeing and feeling an operation on your body without benefit of anesthetic, only much worse. You see, this all happened after the mother's change of heart and living. Had it not been for her new knowledge of karma and just debts earned, she would have been in grave danger of losing the faith so miraculously acquired eight months before.

At this time the Sun in Sheila's chart had progressed to the square of Saturn and her progressed Moon was forming a square to Uranus (natal) in the eighth house—bad actions with men and rebellion against the law all clearly shown.

Now Sheila adored her mother, although it may have been admiration more than love. At any rate she began to seek out her company and they became good friends and companions. It was

through her influence that she finally lived down her sordid past, many years later. Do you notice the sextile of Sun and Uranus? The Sun, though not a very strong one, is elevated and in an angle. The mother began to study the stars in 1935 in the very month when Sheila's progressed Moon was in 21 degrees of Sagittarius trine to her natal Sun. Marvelous, this astrology.

In 1937, when the girl was beginning to get a hold upon herself and her innate weaknesses with the help of the parents, she met a boy to whom she became attracted in an unwholesome way. He was the son of wealthy parents who had indulged his every whim and consequently he denied himself nothing. They became intimate during the summer months and in September the girl knew she was to become a mother. In the following November there was a hasty marriage, into which the boy had almost to be forced. Sheila's mother had wanted her to take the shame and refrain from marrying the boy but she absolutely refused. It was plain that she wanted the position and money which were his through his parents, for she did not love him, in fact had a sort of contempt for him. (Saturn in Leo, seeking power.)

The marriage had occurred under her progressed Moon square to her natal Sun from the cusp of the seventh house—how could it 'take'? In March of 1938 they separated, he to go to his parents' home and she to hers. There the baby was born, and a lovely little girl, beautiful and clever, she has proved to be. Sheila took good care of her baby yet there always seemed to be something lacking in her attitude, as though there were more of passionate possessiveness in her affection than of actual love. Experienced astrologers say that this is a trait of those with Saturn in Leo. However, since Sheila also has her Saturn sextile to Jupiter and almost semi-sextile to Mars it is possible that the relationship will improve with the years.

A year after the baby's birth the girl seemed to be restless again; she wanted a home of her own, she resented having to live with her parents, and she needed a husband. She started going out with a boy she had known for many years and they even planned to marry when and if she could get a divorce. (Her husband was now living in a different locality.) As before, she did not even pretend to love this boy—she would marry him for convenience only, but apparently she did not hold him in contempt.

Well, she was thinking that she would ask her husband for a divorce when the mother (who had continued her study of astrology) told her to wait, that in the following year (1940) he would do the suing. That was what happened and the divorce was granted when Jupiter was transiting her Sun. About that time the mother discovered a queer thing in Sheila's chart—it looked as if the girl would marry in the fall of 1940, but there was no marriage shown in the chart of the boy with whom she was keeping company. The girl insisted that if she were to marry it could only be with him because she knew no one else.

To make our story less long, in the summer of 1940 she met a man, a new neighbor, and they were married the same day the divorce decree was made absolute, when Uranus in transit was squaring the place of her natal Uranus and Jupiter was on her Moon. What things Uranus can portend! Who could have imagined that her husband-to-be would come to live within two doors of her, and that he would be her destined mate? He is as fine a man as the other one is cowardly, and is well described by the configuration in her chart of Uranus in Aquarius sextile the Sun in Aries. Also, her Saturn is sextile to Jupiter in Gemini proclaiming benefit through neighbors.

The Sun-Uranus sextile fortifies this girl's personality, gives her initiative and desire for progress, shows the ability of the husband for all things electrical and accounts for the frankness of her approach to others (Uranus in the 8th). However, there is a tenseness about Sheila

more like Uranus-Sun square than sextile that I could not explain in the chart at first. Then I noticed the inconjunct of Uranus to the Ascendant. There are many astrologers who say that the inconjunct when it has left an opposition is adverse but good when it has left the trine. In this case we see that it is slightly out of gear with the emotional Ascendant and that the Sun sends a challenging aspect to the Ascendant also, so we judge that the power coming in through the Uranus-Sun sextile is almost too much for the nervous frame of the girl. It would be as well for her to have a constructive outlet for this vibration, such as the study of astrology would be . . . and she should practice the art of relaxing too.

The Mars trine to the Moon and Mercury increases her courage and gives her the ability to put into execution the thoughts that her fertile imagination conjures up.

It might be as well to dwell on the vibration of the Moon in Taurus even though this is not meant to be an analytical interpretation, in detail.

You will notice that the Moon is in the sign of her exaltation and in her own eleventh house, and that in the chart she is in the eleventh house also—fixed, magnetic, having power for a constructive life or an indolent, wasted one.

The Moon as you know rules the desire body and when in the Venus ruled sign of Taurus has a splendid chance to express the best of herself. This is the case when not afflicted, but when it is in adverse relationship, especially to Saturn in Leo, there are many negative traits to be eradicated before the native can be the warm, understanding human being she was meant to be. Usually with the Moon in this determined sign there is a long laborious struggle but the spirit eventually masters the body.

There is a certain astrologer who has made an intensive study of the Moon in the different signs. He says of it in the sign of the bull that its natives are tenacious, stubborn, indolent and brooding, until they have been sufficiently chastened and have learned to give forth the milk of human kindliness of which the world today is so much in need. These people are very jealous too.

Moon in Taurus, especially when afflicted by Saturn and Neptune conjunct inclines to self-will, self-indulgence, indolence, and indeed to the satisfying of all the desires. But usually, later on in life, there is satiation perhaps because of the very intensity of the appetites.

There is the inclination to live too much on a wholly practical plane, in the external or objective world. This trait is emphasized in Sheila's chart by the phase of the Moon, so young, so little of the deep unconscious brought to bear on daily living; inclined rather to push back into the unconscious the fruits of previous living than to face them.

Moon in Taurus is a vibration akin to banked fires. Amorousness concealed is there. And gross sensuality often lies beneath a placid surface. But Moon in Taurus can be warm and understanding too. This girl has the sextile from it to Venus in Pisces, such a chance to make the tendency to compassion grow into the kindliness of true altruism. This aspect is apparent in her championship of lost causes or stray waifs, kittens, etc.

Oh, there is so much that is fine and good about this girl. When once the hard streak has been transmuted what a strong character she may become! It is possible that already she is beginning to know the signs of a changed heart, for though so lacking in inhibitions, she must have suffered much, at least in pride. With Saturn in the first house, sextile to Jupiter, which has general rule over the later life, the possibility is shown that Sheila will learn the lesson that Saturn had for her in this incarnation; then, for the remainder of this life, and when rebirth brings her to earth life again, she may have no sordidness to go through. We hope and pray that this will be true. God bless and guide her!

Love to you, dear friend Florence,

from ANN.

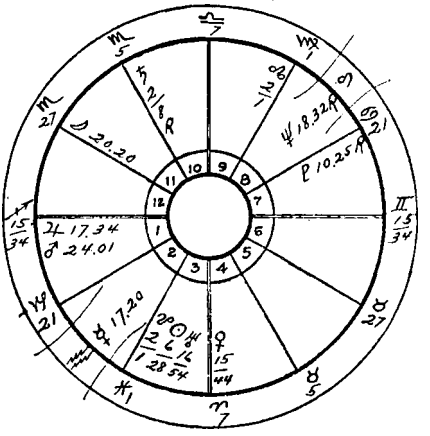
Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscope of *ONE* of our subscribers' children, age up to twenty-one years. This includes a general reading and also vocational guidance advice. The names are drawn by lot. Each FULL year's subscription, either a new one or a renewal, entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are* NOT *given with* EACH *subscription, but only to the* ONE CHILD *whose name is drawn each month.*

In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time,* be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

LOIS M. K.
Born February 26, 1924, 2:00 A.M.
Latitude 42 N. Longitude 88 West.



At the very beginning we find a double Jupiter individual, for Sagittarius is on the Ascendant with its own ruler, Jupiter, in conjunction, and the active and energetic Mars conjoined Jupiter. This on the Ascendant acts as a constant stimulus, giving much energy and activity. A very ambitious individual, who may, if she is not careful, carry her ambitions to extremes which eventually lead to selfishness.

In this horoscope there is the good aspect of a trine to these planets and the Ascendant from Venus in Aries in the fourth house, an indication that the influence of the mother would be most helpful by loving her into a softer and more constructive expression of these forceful tendencies. Jupiter and Mars on the Ascendant, however, give a philanthropic mind, generosity, and a desire to help others in their problems. We also find Mercury, the planet of reason, in the generous and humanitarian sign Aquarius with Venus sextile, which will to a great extent soften the martial influence from the Ascendant. This Venus influence from the fourth house representing the home will also bring a beautiful co-operative influence between mother and daughter.

The trine between Jupiter, strong on the Ascendant and in its own sign, and the planet of music and art, the Lady Venus, is further strengthened by a trine to Venus from the mystical planet Neptune in Leo. These positions and aspects are wonderfully strong for the development of artistic tendencies in both music and sculpture. She should select something which has much action, for this Mars-Jupiter woman cannot sit still long; she must be up and doing. Her music should be with instruments which require blowing, such as the trombone, flute or horn, and the art should also be of a type where motion is used, as in sculpture. If this young woman takes up the study of art or music she will achieve success for the reason that she will throw her every effort into her studies.

With her strong Jupiter making six aspects this young woman has the destiny of her future success in her own hands. If she fails to grasp her opportunities she will have no one but herself to blame.

Another group of planets could offer

a vocational field and that is the Sun conjunction Dragon's Tail, and Uranus trine the Moon from Pisces to Scorpio and trine Pluto from Pisces to Cancer, all watery signs. Uranus and the Sun are in the third house which has rule over literature, writing, publicity, and other creations of the pen. She might be a writer of mystical stories.

We do not as a rule make predictions for the future, but there are some aspects facing this young woman which we feel she should know about. The progressed Sun is now in square aspect to the radical Mars, making her more or less impulsive and headstrong while the progressed Moon is also squaring her radical Venus. These two aspects may bring about a broken engagement, an impulsive love affair and a disastrous marriage. We would advise strongly against acting on this impulse, for it may bring much unhappiness into the life of a woman whose future if carefully planned could be successful for herself and helpful to others. Knowing the planetary source of her strong inclinations should aid her in keeping her poise. The force of this influence will have passed in about a year. It will be well worth the effort to school herself to act wisely in these matters which are particularly shown as danger points.



TO THE SUN IN LEO

By RUTH E. HAMPSON

Hail to the King of the glorious summer!
In splendor he daily ascends to his throne
His Golden regard is the life-giving presence
Of all who behold him who reigneth alone.

1942---1943

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THE ROSICRUCIAN FELLOWSHIP
OCEANSIDE, CALIFORNIA, U.S.A.

VOCATIONAL GUIDANCE ADVICE

THESE PAGES *are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information*: Sex, place of birth; year, day of month, and hour; full name. *No readings given except in the Magazine and ONLY FOR PERSONS* 14 *TO* 55 *YEARS OF AGE.*—EDITOR.

Law. Bond Salesman

ROBERT T. S.—Born April 29, 1922, 2:15 P.M., Lat. 40 N. Long. 105 W. Sun, Mercury, Venus, and the Moon are all in the 9th house representing law, with Mercury sextile to the quickwitted Uranus, and the Moon conjoined the Midheaven in a Mercurial sign. The Moon is also sextile Neptune and trine Jupiter. We would suggest the study of law, for the mind will be keen and quick, and with the well-aspected Moon conjoined the Midheaven he would be successful in court. A second vocation could be bond salesman.

Manager in Music Store

MR. J. F. H.—Born March 23, 1910, 4 A.M. Lat. 49 N. Long. 103 W. With Venus prominently situated in Aquarius in the 1st house, trine Pluto in the 5th house, sextile Saturn in the 2nd; and Mercury posited in the 1st house sextile Uranus; the Sun also in the 1st house exalted in Aries sextile Uranus, managerial ability is indicated. This man will not be a success in his own business, but he will make an excellent manager for the other fellow. With Venus well placed and Mars in a Venus sign he could also be successful as a musician.

Writer. Poet

ELEANOR R. T.—Born October 2, 1916, 9:15 P.M. Lat. 38 N. Long. 122 W. We find the planets very much scattered in this horoscope and a common sign, Gemini, on the cusp of the Ascendant; this woman will find it hard to stay with one vocation long enough to make a success of it. With Venus in Leo trine the Moon she could write poetry, and Venus and Neptune in the third house show that fiction would also be a line of endeavor. However, she will have to make a choice and stay by it if she expects to make a success of anything. Talent is shown in both the above lines.

Teacher. Surgeon

MYRTLE C. P.—Born December 7, 1895, 7:30 P.M. Lat. 34 N. Long. 96 W. We find in this horoscope the planet Mars representing the surgeon strong in its own sign Scorpio, the sign of the doctor. Mars is conjoined Uranus sextile the Moon in Virgo, the sign of the nurse, the chemist, and Mars is also semisextile Venus strong in its own sign Libra. Mercury is in Sagittarius trine Jupiter in Leo, the natural 5th-house sign, and we find Saturn, Mars, Uranus, and Mercury all in the 5th house. School teacher or surgeon would be a very natural calling for this woman if she has the necessary background (age 47); otherwise teacher of First Aid, nutrition, home nursing, etc.

Designer

DOROTHY A. M. F.—Born May 9, 1907, 8 A.M. Lat. 44 N. Long. 79 W. With the ruler of the horoscope, the Moon, conjoined with Venus and sextile Pluto, and Jupiter in Cancer conjunction the Ascendant and Neptune, we would advise art, in needlework, drawing, or designing of women's wearing apparel.

Reporter. Publisher. Typist

OTTO J. H.—Born July 22, 1898, 5:48 A.M. Lat. 38 N. Long. 87 W. The positive and fixed sign Leo is on the Ascendant, and Mercury is in the 1st house sextile Neptune and semisextile the Sun; the Sun is on the cusp of its own sign Leo just above the Ascendant, sextile to Jupiter and trine to Saturn. Mars, Pluto, and Neptune are posited in

Mercury's home sign of Gemini which has rule over the hands; therefore to express through writing should be a very easy vocation for this man. With Jupiter ruling his 5th house (publishing), he could also find success in some work connected with a publishing house. Typing or commercial work could be a second choice.

Conductor. Sculptor. Jeweler

KEITH A. M.—Born May 13, 1921, 3:15 A.M. Lat. 40 N. Long. 85 W. With Aries on the Ascendant and Venus conjoined the cusp and the Dragon's Tail, also the Sun conjunction Mercury in the 1st house in Taurus, musical ability is shown. With Mars in Gemini, the sign ruling the lungs, sextile the Moon, the instrument should be a horn or clarinet; leadership in music is shown. Sculptor or jeweler are other vocations which might be chosen.

Institutions. Specialist

JOSEPH R.—Born February 21, 1920, 1 A.M. Lat. 48 N. Long. 16 E. We find Scorpio on both the 1st and 12th houses, and the ruler Mars, in Scorpio, sextile Saturn in Virgo, and trine Pluto in Cancer; also the Sun conjoined Uranus, and Mercury conjunct the Moon—the last named four planets in the sign Pisces, the natural 12th house sign, ruling institutions. This young man could make a success in any institution specializing in the nervous and mental condition of patients. As a male nurse in an institution of this type he should be a success. However, he is young enough to go in for the education required to become a specialist and leader in his field.

Chemist. Accountant

FRED W. T.—Born August 3, 1897, 7:10 A.M. Lat. 41 N. Long. 112 W. With Jupiter conjoined Mars in the 1st house, in Virgo, and semisextile the Moon, also Saturn conjunct Uranus in Scorpio—we would advise chemistry, or laboratory assistant to a physician. Venus conjunction Neptune and both sextile Mercury, the Sun sextile Pluto, and Venus, Neptune, and Pluto all in the 10th house in Gemini—accountant or druggist would be second choice.

Diplomat. Executive

GERALD M.—Born August 23, 1923, 3 P.M. Lat. 47 N. Long. 123 W. The Sun is in the royal sign Leo where it has its greatest strength, and is in conjunction with Mars, Venus, and Neptune, a wonderful grouping of planets. Saturn in the sign of its exaltation in Libra, in conjunction to the Midheaven, sextile Neptune, and trine the Ascendant are indications of substantial success as an executive and diplomat. We advise this young man to prepare for a diplomatic position. Investigate the possibilities and acquire the necessary education without wasting time. Army or Navy service can be a help.

Detective. Police Woman

MRS. T. C.—Born August 25, 1907, 5:30 A.M. Lat. 40 N. Long. 82 W. This woman claims to have been advised that she would be a good nurse or a cook. We would surely not advise cooking with Mars, Uranus, Dragon's Tail in Capricorn opposing Neptune in Cancer. But her inclination towards Police Work is well directed, for with Moon conjunct Saturn in the *sign* of secrets (Pisces); Jupiter, Mercury, and Venus in Leo in the 12th house, the *house* of secrets; and Venus and Mercury sextile Pluto, she would make a very fine police woman or as a detective she should be successful in ferreting out secrets for a detective agency or government secret service.

Barber. Caterer

LOUIS P.—Born May 10, 1912, 2:35 P.M. Lat. 41 N. Long. 80 W. This man is at present in the barber trade and we would advise that he remain with this work. However, should he desire a change we would advise managing a restaurant or catering.

Worth-While News

Body Affected by Listening to Negro Rhythms

LOS ANGELES, April 25. (I.N.S.)—Negro rhythms have a decided effect upon American mentality, according to Dr. Fritz Kunkel, author and psychotherapist, formerly of Vienna, who, with three other foreign psychologists, witnessed the reaction of an audience of 1200 of the students and faculty of the Los Angeles campus of the University of California during a program of varied voodoo music and spirituals.

Their presence was unknown to the audience and the four visitors noted on the listeners' part a synchronization of breathing with the music, also perceptible body movements during many of the numbers sung by the Negro chorus.

Whole Body Responds

"We perceive classical music with ear and brain," stated Kunkel. "In the case of the Negro music, the whole body responds. The breathing and the diaphragm function differently. Young persons especially are affected by the African rhythms.

"If you watch an acrobat your body instinctively repeats the movements you see. The more musical members of an audience are the ones most affected and what they hear produces some inner change.

Has Long-Time Effect

"It is not too much to say that over a long period of time any population might be affected in some undetermined way by hearing these syncopated rhythms. I believe the effects of such a program as that at the university will remain for an hour or two with the average person."

Dr. Kunkel added music was used by the ancients to cure kinds of mental and nervous ailments, notably in classic Greece.—*San Diego Union*, April 26, 1942.

At the present time the air is full of jazz and swing so-called music, both of which have a most demoralizing effect upon the emotional desire body of the individual. Jazz stirs the emotional nature to a high pitch resulting in all forms of distorted gyrations. To explain jazz it is necessary to first understand voodooism. Voodooism is a negro religion originating in Africa as a form of ophiolatry, and now found among the negroes of Haiti, and to some extent, of other West Indian Islands, and the United States. In practice, voodooism consists largely of *sorcery* (the use of the power gained from the assistance of *evil spirits*, especially for the purpose of foretelling or foreseeing coming events by means of black magic). It formerly, in some rites, included cannibalism and human sacrifice.

Let us examine the word ophiolatry. This word consists of two parts—*ophio*, meaning a serpent, and *latry*, a combining form denoting *worship* of, or a fanatical devotion to a specified *object*. As the first part of the word, ophio, means serpent, and the last part, worship, then it is clear that voodooism is a serpent worship. The negroes, we know, are a very backward race and this form of worship takes them back to the Taurean Age, approximately 7,000 years ago, to the *serpent wisdom teaching* which belongs to that age. The serpent's head was a symbol of Initiation at that time. The *sting* in the *serpent's tail* was a symbol of mediumship. Voodooism consists largely of sorcery, and sorcery is a mediumistic practice. This brings us to the point that negro voodooism is mediumistic and connected with the negative activity of the old Taurean serpent wisdom teaching. And this negative activity had to do with sex perversion in its worst form.

The voodoo rites were accompanied by African noises which, to their perverted minds represented what they sensed as rhythm. And all deep occult students know that jazz with its weird, groaning, squacking, thumping noises has been borrowed from the negro race and has its origin as far back as the Lemurian Epoch of our present World Period, when infant humanity was making a feeble

effort to develop that which later became speech.

In the light of the foregoing, it is easy to see where this wiggling, writhing, slithering, rhythmic serpent noise miscalled music, is leading the people. It is one of the most demoralizing creations that has entered into our civilization in ages upon ages. And today the air is full of this low form of throwback to the unevolved Lemurian plus the degeneracy of the old Taurean Age.

What has here been said does not refer to the negro spirituals. They are an expression of the higher religious aspirations of this race and reveal a deeply reverent attitude.

Swing, which is also sweeping over the country, is hypnotic in effect and furnishes an added danger to mankind, for it opens up the desire body to all sorts of low suggestions, often lewd in the extreme, and these suggestions practically force the victim to put them into practice.

There is no standing still in evolution. Humanity must either move forward or else it retrogrades. Great Beings from other life waves, though usually unseen by mankind, are diligently working with the most advanced of our race to assist them in furthering humanity on the path of evolution. But, unfortunately, there is another class of beings, evil in the extreme, that is striving just as assiduously to prevent evolution and perpetuate evil, the odors of which furnish the food that they must have in order to subsist; and these forces working through humanity seize upon every opportunity to instigate something that will catch the popular fancy, and in the guise of some thrill, new, unusual, and just a bit risqué, but not apparently too much so, will stir up emotions which if indulged in long enough will in time lead to the self-undoing and ultimate downfall of their unsuspecting victims.

And what of our children who are absorbing these vice producing noises almost continually throughout the waking hours?

Morning, noon, and evening orchestras, bands, choruses, soloists, and radios are broadcasting their fantastic, rhythmic noise, and the rising generation, which should be listening to the real soul music that filters down from the heaven-world and is transcribed for us by master geniuses, is fast beginning to accept this rhythmic strumming which tends to awaken degrading desires leading to debauchery and crime, as real music in the place of true melody which builds up the tone of the body, spiritualizes the emotions, and stimulates a clear thinking brain.

We all more or less reflect our surroundings, and children are particulaly susceptible to them.

One of our great writers with unusually true insight has said: "I care not who makes the laws of a nation; let me write its songs (music)."

Humanity has made conditions—past and present—what sort of an environment will it materialize for the future?

Carefully Choose Teachers

More important then religious instruction in the schools, or perhaps as the best method of genuine religious instruction, namely, by example rather than precept, Dr. T. D. Martin, of the National Education Association, argued, before the District of Columbia Public School Association, that more careful selection of teachers was the correct remedy.—*The New Age*, June 1942.

Next to the parents, it is practically true that no one person has more influence on the life of a child than the teacher. Any teacher worthy of the profession should constantly teach morals and religion by practicing them both while out as well as in the school-room.

It is a fact, observable to all who are at all discerning that the young, impressionable, imaginative child cannot come in daily contact with his teacher without absorbing many of that teacher's qualities, be they good or evil.

Smoking, drinking teachers, all too common in this age, are more harmful to a child's well-being than is an infectious disease.

Question Department

Our Indispensable Seed Atoms

Question:

Will you be kind enough to give me some specific information relative to the various seed atoms possessed by man, what they are, where located, and their use? I also would like to know where we got them in the first place?

Answer:

A seed atom is composed of spirit force, and it is this force that withdraws from each atom at the time of the death of the physical body, and goes with the spirit into the higher worlds.

Each individual has four seed atoms. The first seed atom, given as a thought form, was the germ of the physical body. This seed atom was *given* to us in the first revolution of the Saturn Period, by the Lords of Flame who belong to the constellation Leo. B-flat or A-sharp on the musical scale is the keynote of Leo, and this was the musical keynote sounded by the Leo Hierarchy during the Saturn Period. The Leo Hierarchy radiated the seed atom of our physical body from themselves, and every atom of man's physical body is keyed to this seed atom. Therefore man's physical body is basically keyed to B-flat (2 flats) on the musical scale or A-sharp which is the same note. The prevailing color of the Saturn *Period* was violet.

The seed atom of the dense body is located in the apex of the left ventricle of the heart. It is the "all-seeing eye," for it records everything that happens in the environment of the individual, both seen and unseen. These happenings are carried directly to it by the reflecting ether in the air drawn in at each breath. This atom floats in a sea of reflecting ether. It is the rupture of this atom that causes the death of the dense body and releases the spirit from it.

The spirit force within the atom goes out of the body at death with the spirit, for it is its property and has always been a part of it since the Lords of Flame, the Leo Hierarchy, gave it to the spirit in the first revolution of the Saturn Period, and without it no dense body could be built in future incarnations; it furnishes the energy which causes the body to grow and live, and by the power of its tone it holds all the dense body atoms together. It is this tone that keeps certain elemental spirits out of the environment of each individual. As soon as the tone (keynote) leaves the body the various elementals begin to appropriate the elements belonging to their particular sphere of action, and that causes the body to disintegrate. Cremation releases these elements very quickly and the elementals are able to secure them in much less time and return them to their original sphere. While the body is using these elements their original owners are deprived of them, but the ego raises their vibrations to a considerable extent and therefore the original owners are greatly benefited by having been deprived of them for a time.

The second seed atom received was the germ of the vital body, *given* to humanity in the second revolution of the Sun Period. This gift came from the Lords of Wisdom (Virgo) whose keynote is C. The basic keynote of the vital body, therefore vibrates to C. The seed atom of the vital body, therefore vibrates to C, and the prevailing color of the Sun *Period* was indigo. The Lords of Wisdom had charge of the Sun Period evolution.

The seed atom of the vital body is located in the solar plexus during the daytime. This atom is formed of the two

lower ethers and draws to itself the two lower ethers (chemical and life), from which the matrix of the new vital body is formed when the spirit descends to birth. There is no seed atom of the two higher ethers, which are attracted to us through the power of loving service and enter the lungs by means of the breath. In the lungs they enter the blood and flow into the heart where the ether is extracted and flows along the silver cord to the solar plexus, where the vital body seed atom is located. This seed atom seems to have the same effect upon this etheric stream as a prism has upon light, for the silver stream is refracted by it into the three primary colors, red, yellow, and blue, though the proportion of these colors is not the same as in the outside flame that burns above the head.

In people living a purely physical life, red is overwhelmingly predominant; but as man advances, yellow becomes noticeable, and later, blue. The red stream coalesces with the colorless solar ether stream which constantly rushes through the spleen, and is the agent which changes this colorless ether to a pale rose and gives the *entire* vital body its tinge of delicate peach-blossom hue. The yellow and blue rays are refracted into the hollow spinal cord and are the source of the light there. As we grow spiritually, the cumulative aggregation of these rays overflows and surrounds the head and later the whole body. These two ethers then form the "soma psuchicon" or soul body in which we shall travel when we have liberated it from the dense body.

Note that in the solar plexus the seed atom of the vital body separates the light and reflecting ethers from the chemical and life ethers and refracts them (the light and reflecting ethers)—into the spinal cord canal through which they ascend to the brain and overflow through the top of the head and eventually surround the whole physical body.

It is the rupture of the seed atom of the dense body located in the heart to which one end of the silver cord is attached that causes the heart to stop beating; but the spirit is not entirely liberated from the dense body until the silver cord snaps in the solar plexus where the vital body seed atom is located. This break in the silver cord does not occur until approximately three and one-half days after the rupture of the dense seed atom.

The third seed atom *given* was the germ of the desire body. This atom was given by the Lords of Individuality, Libra, whose keynote is D. Therefore the seed atom of the desire body vibrates to D. This seed atom was given to humanity in the third revolution of the Moon Period. The prevailing color of this *Period* was blue.

The seed atom of the desire body is located in the great vortex of the liver, and into this seed atom is built the result of the pain and suffering incident to purgation together with the joy extracted from the good actions of the past life, all of which constitutes that which we call conscience—that impelling force which warns one against evil as productive of pain and inclines him toward good as productive of happiness and joy.

The fourth seed atom was *given* by the Lords of Mind (Sagittarius) in the fourth revolution of the Earth Period. This was the germ of mind. The keynote of the Lords of Mind is F, which is also the keynote of the germ of mind. The prevailing color of the Earth *Period* is green-yellow. The seed atom of the mind gathers materials for the mind of the spirit coming down for rebirth. After the spirit enters its body the seed atom of the mind is located in the mind substance which surrounds it, in the center of the head a little above and between the eyebrows.

The various seed atoms are all connected with each other by means of the silver cord which starts with the dense body seed atom and ends with the seed atom of the mind. When the spirit is in the dense body the silver cord is coiled up in the region of the solar plexus.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life.* We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

***Our motto is*: A SANE MIND, A SOFT HEART, A SOUND BODY.**

The Cause of Sorrow and Suffering

A TALK IN THE PRO-ECCLESIA

By MAX HEINDEL

WE have met again tonight for the purpose of concentrating our thoughts on the second part of the Christ injunction: "Heal the sick" for we consider this part of the Divine command just as binding upon His followers as the first part, which exhorts us to "preach the Gospel." But if we understand this commandment aright, we shall not be content with merely endeavoring to assuage the present pain, sorrow, and suffering of any one or any number of people. We shall attempt to get to the bottom of all human suffering so that by removing the main cause we may eradicate the effects. To do this, to arrive at a true conclusion concerning the origin of sorrow and suffering and the means for its permanent eradication, we must go back into the far distant past, in fact to the beginning of physical existence.

The Bible has been given to the Western World by the Recording Angels, who give to every nation the religion that is best fitted to guide it upon the path of its spiritual and physical evolution; and if we seek for light from that source we shall certainly find it. It must be borne in mind that the Christ taught the multitudes in parables, but, gave to His disciples the meaning of those parables and the deeper things concerning the mysteries of the Kingdom of Heaven. Paul also taught a different, or rather a deeper truth to those who were strong in the faith, but gave the milk of the most elementary doctrines to babes. Similarly we must understand that besides the meaning which the Word of God carries upon its face, there is a deeper and hidden side, which we shall do well to ponder upon tonight.

Let us first grasp the idea that the Earth was not always as it is today; that there has been an immense period of formation and that this planet must have gone through various stages of development before it reached the present condition. We see in the heavens nebulae which are now fiery. We can understand that moisture must be condensed by this fire from the cold expanse of space; we can also understand that this moisture is quickly evaporated when it comes in contact with such a fiery, whirling vortex; that the steam

NOTE: This article was first printed in the October 1915 issue of this magazine.

generated rises into space to be there condensed again by the cold, thus going through innumerable cycles of evaporation and condensation until finally a crust is formed around the fiery core. This crust becomes harder when gradually the superfluous moisture is evaporated as a mist. The mist eventually gathers and condenses into a cloud, falling again upon the planet as a flood and leaving conditions of climate as we find them today upon the earth. These stages the Rosicrucian Teachings call the Hyperborean, Lemurian, Atlantean, and Aryan Epochs.

We shall not speak of the first mentioned of these aeons. But during the latter part of the Lemurian Epoch, when mankind still lived on fire-girt islands of the forming crust, they were very different from humanity today. They were, in fact, giants of a bodily shape which would be repulsive to our present notions of bodily symmetry and beauty; but it differed particularly in this fact that the ego had not yet learned to draw within its body properly and permanently. In fact, they did not know at that time that they had bodies; they used them as unconsciously as we use our digestive apparatus. Their sight was focused altogether in the spiritual world and they saw God face to face, or rather those whom they thought were Gods, namely, the Divine Messengers who guided them as children are guided by their parents; for at that time they had developed no will.

Being unconscious of their bodies, they knew neither birth nor death. The loss of a physical vehicle happened frequently on account of the volcanic eruptions that were the order of the day upon our forming earth; but it was like the falling of a dry leaf from the tree; it produced no difference at all in their consciousness. Neither was the birth of a new body a distracting event because all through birth and death their consciousness was focused in the invisible realms.

At certain times in the year the Angels, who have always been the harbingers of birth, herded these hosts of child-men into great temples where the propagative act was performed as an act of sacrifice, under the proper planetary rays. In those moments of intense intimate contact, man's attention was temporarily drawn from the spiritual realms to the physical world, and "Adam knew his wife."

Thus the keynote of the body then conceived was in perfect tune with the harmony of the spheres at that moment and therefore parturition was painless. Health was perfect, and death had no terror for humanity of that age.

But the Angels were not all of the same nature. There were two classes, one attuned to water, the other to fire. It is the latter class which was apostrophized by Isaiah, in that wonderful passage where he says;

"O Lucifer, son of the morning,
How art thou fallen!"

From the Water-Spirits, or true Angels, man received help in building the brain; but Lucifer, Spirit of Fire, is the "Light-giver." From the Fire Spirits came the light of reason.

The desire body of man was by them impregnated with a new faculty, namely: Impulse. And as it was necessary for them to use a physical instrument for their own further development, though they were unable to create such a vehicle, they taught man that he had a dense body, and they also enlightened him concerning the method whereby he might generate a new vehicle at any time . . . regardless of planetary conditions; and man yielding to the impulse of the Lucifer Spirits, incited by the passion they instilled, began to regard the generative act as a means of enjoyment and gratification instead of a sacrament. Hence, the bodies born under such conditions were out of tune with the Cosmic harmony. Therefore

parturition became painful, health became impaired, and death entered upon his reign as King of Terrors.

While Adam knew his wife only during the time when the Angels presided over the propagative act, his consciousness was focused all the rest of the time in the spiritual world. But things became radically different when man took the matter into his own hands. The oftener he knew his wife for self-gratification, the oftener and more thoroughly his consciousness became focused in the physical world, and the more he lost sight of the higher realms, until finally they have been forgotten, or almost so. Therefore birth now seems the beginning of life. It commences in pain for mother and babe; life itself is usually a path of sorrow and suffering, because in spirit we feel orphaned from our Father; and at the end stands Death, the King of Terrors, to usher the spirit into what is to our physical consciousness a great unknown, and all because of the impulse and passion, wherewith the material Lucifer Spirits have impregnated our desire nature. And so long as the fire light of passion taints our desire nature, this regime must continue.

The Old Testament opens with the account of how man was led astray by *the False Light* of the Lucifer Spirits, giving birth to all the sorrow and suffering in the world; it closes with the promise that the Sun of Righteousness shall arise, with Healing in its wings. And in the New Testament we find the Sun of Righteousness, *the True Light*, come to save the world, and the first fact which is stated regarding Him is, that He is of Immaculate Conception.

Now this point should be thoroughly understood, and should be clear from the foregoing, that it is the Luciferian taint of passion which has brought sorrow, sin, and suffering into the world. Prior to the impregnation of the desire body with this demoniac principle, conception was immaculate and a sacrament. Man walked in the presence of the Angels then, pure and unabashed. The act of fertilization was as chaste as that of the flowers. Therefore when the mischief had been wrought, immediately the messenger, or Angel, girded them with leaves, to impress upon them the ideal which they must learn to live, namely, chastity like that of the plant. Whenever we are able to perform the act of generation in a pure, chaste, and passionless manner as the plant does, an immaculate conception takes place and a Christ is born, capable of healing all the suffering of humanity, capable of conquering death and establishing immortality, a true light to lead humanity away from the will-o'-the-wisp of passion; through self-sacrifice to compassion.

This, then is the great ideal towards which we are striving: to cleanse ourselves from the taint of Egoism and self-seeking. Therefore we look upon the emblem of the Rose-Cross as an ideal. For the seven red roses typify the cleansed blood; the white rose shows the purity of life, and the golden, radiating star symbolizes that inestimable influence for health, helpfulness, and spiritual uplift which radiates from every *SERVANT of humanity.*

A few are privileged to be present [at Headquarters] in body to assist in the Great Work. But thousands all over the world join us in spirit by concentrating their thoughts of Help and Healing upon the Rose Cross, which adorns the West wall of our place of worship, when the clock in their respective places of residence points to 6:30 P.M. The force thus accumulated is liberated by the Elder Brothers at the meeting at Headquarters and used to restore health and vigor to as many sufferers as can be served by the volume of power thus accumulated.

Will YOU help us in this work?—*Max Heindel,* October 1915.

Patients' Letters

Nebraska, April 18, 1942.

Dear Friends:

Just a few lines to say that I am improving and that I hope with the warm sunshine and the "great outdoors" I shall be making still greater improvement. We are still burning coal but the sun is warm.

Mr. X. is doing very well, also Mrs. Z. I think the *greatest work* the Fellowship does is the Healing Work—teaching people how to live and thereby correcting the physical ills. We have had wonderful demonstrations of the Healing Power here.

With kindest thanks and all good wishes for the Fellowship and the Great Work.

Yours in service,
—*M.L.F.*

Texas, April 16, 1942.

Dear Friends:

I can never thank you and the Invisible Ones enough for the miraculous way in which I went through the operation and am recovering from it. Everyone else says no one else ever did so well at my age. Only three hypos!

Sincerely,
—*H.D.S.*

Massachusetts, April 26, 1942.

Dear Friends:

People are telling me that I am looking better and I know the ache in my muscles is less severe. I am much encouraged as to a complete recovery physically, and I think and hope an improvement in the higher nature as well. I feel sorry for feelings of resentment and wish to be separated from any such and to make amends.

Gratefully yours,
—*E.G.G.*

Nebraska, May 8, 1942.

Dear Friends:

This, my weekly report is to notify you that since requesting your assistance in healing, I am happy to say that there has been some very noticeable improvement. I have noticed less irritation in my organic condition, also much easier to control my mental outlook relative to this symptom. Have been more conscious of my throat condition, and more nervous and restless. However, as I recognize the causes and continue to work with the Invisible Helpers, I find a deeper calm and peace within. I know that the Elder Brothers are constantly working with me, as well as with all those who are in need of Divine Love and Healing. It is my profoundest hope that everyone will find that inner peace and calm that brings Divine Healing into their bodies.

May your good work continue and prosper according to God's Law.

Yours in fellowship,
—*S.F.*

Healing Dates

July ..... 4—11—19—25—31
August ..... 8—15—21—28
September .... 4—11—18—24

Healing meetings are held at Mt. Ecclesia on the above dates at 6:30 P.M. If you would like to join in this work, begin when the clock *in your place of residence points* to 6:30 P.M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to the Invisible Helpers.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information address, The Rosicrucian Fellowship, Oceanside, Calif., U.S.A.

"Strength for the Day"

By JESSIE G. GREENLAND

God grant me strength to do what's right
Throughout each day, that in the night
Sweet, undisturbed, my rest may be
While spirit soars in ecstasy.

Oh, cleanse this body for Thy work
While duties I may never shirk.
Thy healers come to me each night
Surround me with Thy wondrous Light.

Oh, Master, use me now, I pray
To heal the sick in Thine own way
So that my life may worthy be
For healing forces used by Thee.

Children's Department

The Mystery of Sunee

By EMILY W. LORTCHER

(IN THREE PARTS—PART ONE)

ALL the children in the neighborhood knew where Donna lived, because there was not another house about with such a wonderful garden. There were not only flowers, oh, such colorful ones, everywhere, but so many big trees and birds, and squirrels too. And there was even a lovely pond with two live swans on it and little boats for Donna's friends to play with. And right near the pond, under the big willow tree, was a cunning bench built like a swan.

Donna loved the Swan Bench better than any place in the whole garden because it was here that she and Sunee, her dearest playmate, always sat and talked. But, of course, that was before Sunee went away.

Little Donna was always the happiest child but since that awful day when Sunee left her, Donna was sad and lonely. She was a brave little girl and so she tried hard every day to keep back the tears when she went to the garden to play and Sunee did not come. But today she just couldn't hold them back any longer.

It was her birthday and the garden was filled with happy children. Donna was happy too when the day began because she was sure that on her birthday Sunee would surely come back. Donna was five years old and Mother and Daddy had invited all her playmates to a big birthday party. They had had such a happy time, playing the nicest games, and now they were gathered around the little tables under the big trees for the very best part, the party itself. The tables were all decorated in pink and blue and covered with the loveliest things to eat. Each little boy was given a funny party cap and each little girl a pink and blue paper bonnet, and next to every plate was a bright, shiny toy that Daddy had bought for Donna to give her birthday guests.

Do you wonder that the children were so excited they never even noticed that after a while Donna's chair was empty? Daddy was the first to miss his little girl and of course he started at once to look for her. The first place he went was the Swan Bench and sure enough, there on the grass, with her head on the little bench, was Donna crying as though she could never stop.

"Why, Donna, pet! crying on your birthday! Whatever is the matter?" asked Daddy as he took her in his arms. Donna couldn't stop crying right off. All afternoon as she had waited for Sunee to come those tears kept pushing and pushing and when it grew so late that Donna knew Sunee wouldn't come anymore, they rushed right out. So she ran off by herself and now Daddy had her in his arms but she couldn't stop sobbing.

"Donna, dear, you're making yourself ill. What is the matter? You know Daddy can buy his little girl anything she wants to make her happy."

When Daddy said that, Donna tried hard to stop crying. "Oh, Daddy," she sobbed, "will you—will you buy Sunee—back again?"

Daddy was so surprised he didn't know what to say. Both he and Mother thought Donna had forgotten all about

Sunee. But sometimes even mothers and daddies cannot see what is in a little child's heart. They didn't know that their little girl was so lonely for the strange little playmate who never came any more.

Donna had many playmates that her mother invited into their beautiful garden but more than all the rest she loved the little girl she called Sunee. Sunee looked just like Donna's other playmates in most ways. Of course she was much prettier to look at than the other children and she was always smiling and happy. But there was something about Sunee that was different, and that was that Donna was the only one who could see her. Even Mother and Daddy never saw her.

And in another way Sunee was different—she never came through the gate into the garden as the other children did. Donna never knew just when Sunee would come but she knew at once when she was there. Sometimes Donna would be playing with the other children. Sometimes she would be in the garden by herself. But always she knew the minute Sunee was there because she would suddenly feel all glad inside. Then she knew at once that her dearest playmate had come and, sure enough, when she looked up, there was the beautiful, happy face of Sunee smiling at her.

Then Donna would clap her hands in joy and run off down the path to play with Sunee. But they never played long. Instead, they would sit under the big willow on the Swan Bench and talk. That is, Sunee talked mostly and Donna loved to listen and ask questions because Sunee knew so many wonderful things. She talked with the squirrels and the birds and they answered her. Donna heard them. She promised to teach Donna how to do it too, and how to understand when they talked to her. Even the water, playing over the rocks in the garden, could talk to Donna, Sunee said, if Donna was willing to learn how to be very, very still, and listen.



Do you wonder that Donna loved Sunee? And that she was so happy to have her visit her? Then one day their happy visits came to an end. It was the day Mother took Donna into the garden to talk to her. They had just sat down on the little Swan Bench when Donna suddenly felt all glad inside and she knew Sunee was near.

Donna looked up the path winding among the trees and there, skipping toward them, happy and bright, appeared her dear little friend. At once Donna jumped up to run off with Sunee but Mother held her back. Sunee, too, stopped still, right in the middle of the path, and waited.

"It's Sunee, Mother. She's waiting for me."

"Not today, darling. Mother wants to talk to you."

"Please, Mother," Donna begged. "Sunee promised to teach me today how to be so still I could hear the little animals talk."

"It's Sunee I wanted to talk to you about. I know you love her, but Donna, you don't really see Sunee. You are just dreaming you see her. You know the other children you play with never see her. You don't want to be different from other little girls. Do you?"

"But, Mother," pleaded Donna, her eyes filling with tears. "I do see Sunee, truly I do."

Mother took her little girl on her lap, and said: "Darling, if Sunee is a real little girl, don't you think she would come into the garden through the gate as your other

playmates do? And wouldn't Mother and Daddy see her too?"

Poor little Donna. She tried so hard to figure it all out. What Mother said was right. Sunee did always just come and go and no one had to open the big gate to let her in or out. She just suddenly was there, and when she said good-bye to Donna, she just wasn't there any more. If only Donna had thought of that before, she could have asked Sunee about it. Sunee always told her everything she asked her. But now Mother held Donna tight. And Sunee still stood on the same spot, as still as one of the trees, waiting.

Mother watched Donna's puzzled face a moment, then she said, "Darling, believe Mother. It is best that you don't play with Sunee any more. The other children will soon laugh at you for being a baby because you play with a make-believe playmate. Donna doesn't want to be laughed at—or be different from other little girls. Does she?"

It was as though a light had suddenly gone out of poor little Donna's heart. It was all so mixed up. She didn't want to be laughed at, of course, and Mother did know what was best for little girls, and yet, there was Sunee still standing on the path, waiting. Mother's voice came again, saying:

"Promise Mother, darling, that you won't play with Sunee any more and Daddy will buy Donna the biggest doll he can find, with lots of lovely dresses, and a nice new carriage to ride her in."

Donna's thoughts were in such a jumble she didn't know what to say. Then she remembered that Mother had said the children would laugh at her for being a baby. That helped her to decide. She murmured very low, so Sunee wouldn't hear, "I promise."

What Donna saw then she never forgot. The beautiful, happy face of Sunee suddenly changed. For the first time Donna saw the smiling lips tremble and the big, brown eyes fill with tears. Only an instant Sunee stood like that—a sad, hurt little girl ready to cry—then the garden path was empty. Sunee was gone and a great loneliness stole into the heart of the little girl on Mother's lap.

Sunee never came back. Daddy bought the biggest, loveliest doll he could find, and all kinds of dresses and shoes and hats for it too, and even a beautiful carriage. But Donna's heart was sad. She thought always of Sunee. Day after day, as she played alone in the garden, she was able to keep back the tears only because she felt Sunee would surely come on her birthday. But, as you now know, Sunee wasn't there and Donna's daddy discoverd how sad and lonely a five-year-old little girl can be.

Daddy hugged Donna hard, and said, "Darling, what Donna wants is something that all Daddy's money cannot buy. But maybe, if Donna wishes very very hard—Sunee might know it and might come back again. Now be a good girl and come back to say good-bye to your playmates and next Sunday Daddy will have a big surprise for you. A real live surprise, for your very own."

So Donna wiped her eyes and hurried back to say good-bye to her friends. By the time they were gone Donna was too tired even to wonder what the surprise might be. So Mother put her in her little bed and soon the big blue eyes were closed and Donna was fast asleep.

(Next month—Where Was Sunee?)

Echoes from Mt. Ecclesia

"And what is so rare as a day in June?
Then, if ever, come perfect days;
Then heaven tries earth if it be in tune,
And over it softly her warm ear lays."—Lowell.

THE sequence of pleasant events which took place at Headquarters in June will indeed set the month apart as one of rare and perfect days to many.

A specially happy occasion was the brief visit of Dr. Enrique Laroza, one of our South American members, dean of the National School of Engineering of the University of Lima, Peru. Dr. Laroza was one of a party of three engineers in the United States on a mission from the Peruvian government which includes visiting various educational institutions in this country. In a letter received at Headquarters after his visit, he says, "I have passed with you an unforgetable day; a day of deep peace and quietness."

The members of the Advanced Class in First Aid have been eagerly awaiting distribution of their official Red Cross certificates. When Mr. Daniel C. Boone, instructor, notified them that the cards had arrived from Washington, D.C., the grateful pupils complimented Mr. Boone and his family by a luncheon at Mt. Ecclesia. The workers feel that the painstaking instruction given them by Mr. Boone in both the Standard and Advanced First Aid classes has fitted them to meet emergencies with a much better understanding of what to do and what not to do.

Another event which found all in tune was the birthday of Mme. Jeanne Bigorne who continues in a faithful service of more than twelve years in the French Department. She was honored with a special supper party, ice cream and cake, and the tables placed end to end to facilitate conversation and expressions of good wishes from all.

The last of the joyous occasions of June at Mt. Ecclesia was a wedding in the Pro-Ecclesia on Sunday, June 28, of two members of the Fellowship, Miss Louise Lancelotte, employed in the Healing Department, and Mr. Jule H. Munson, a probationer and former worker. At high noon Mrs. Max Heindel read the simple but impressive marriage service, and followed it by a kindly admonition to the newly-weds to enrich the state of matrimony by making their wedded life one of understanding service to each other and to any community of which they find themselves a part. After a wedding breakfast in the Dining Hall, Mr. and Mrs. Munson left for a short honeymoon.

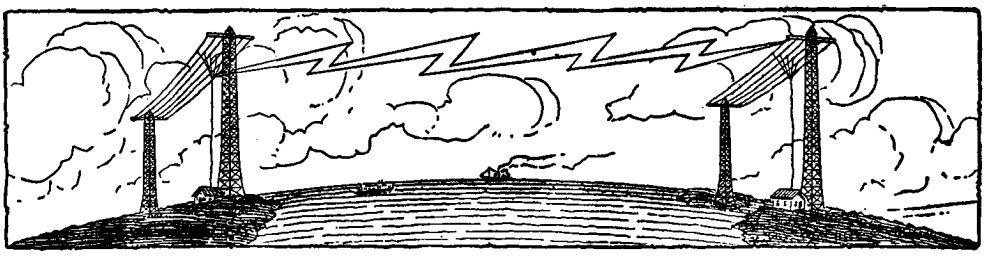
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From the time announcement was made of the six-weeks' *Correspondence* Lesson courses in place of the usual resident Summer School at Headquarters this year, enrollments began to arrive in a steady stream. The first lesson of each course will be mailed July 15, and we hope the answers will be returned with equal enthusiasm.

The Victory Garden is now furnishing many fresh vegetables of outstanding quality and size. Bunches of "our own" vegetables are displayed in the dining room. Carrots 10 inches, and beets 19 inches in circumference are examples of what soil and expert care will accomplish. Despite the size these vegetables are sweet and tender. Green beans, artichokes, turnips, radishes, onions—and soon, sweet corn, tomatoes—and many, many others, attest the co-operation of the busy nature forces.

"It is the month of June,
The month of leaves and roses,
When pleasant sights salute the eyes
And pleasant scents the noses."
—N. P. Willis.

Rosicrucian News Bureau



• • • •

"Unbounded courage and compassion join'd,
Tempering each other in the victor's mind,
Alternately proclaim him good and great,
And make the hero and the man complete."

—Joseph Addison.

Deep within the spiritual recesses of every human being lies latent, if not active, the indomitable courage of the immortal spirit. Underneath the coat of the outer self, the personality, the spirit knows no fear. It dwells in the glory of its divine origin. It is swept by the ecstasy of its ability to overcome all obstacles. This is the "unconquerable soul," of which Henley so movingly wrote.

The aspirant with courage active *dares*—to scale the heights of spiritual attainment. He *dares* to sacrifice himself by overcoming the lower nature; he *dares* to love and serve in the face of villification and repudiation; he *dares* to turn the other cheek when falsely attacked; he *dares* to continue his humanitarian efforts even when misunderstood and persecuted; he *dares* to stand alone and follow the promptings of the Christ Within.

The spiritual aspirant learns to infuse his courage with the Christlike quality of compassion, thereby blending the head and heart qualities—the positive and negative poles of the spirit. Courage is born of the Power, or Will Principle, while compassion flowers from the heart, or Wisdom phase of the threefold spirit. A perfect blending of the two results in the "complete" man.

Courage and compassion alike are nurtured into fruition through association with our fellow men. In the toils of collective destiny, made and unmade, we each must learn to grasp the opportunities for adding the luster of these golden qualities to the diamond of the Spirit.

Los Angeles California.

The Mexican Fellowship Center in "The City of the Angels" celebrated its sixth anniversary on June seventh by a grand fiesta which lasted from 8 o'clock until well past midnight. Angelus Hall, the place of the reunion, was filled to capacity with members, friends, and well-wishers.

The program opened by selections played by the Mexican Center's well-directed Orchestra. Sr. Alberto De Bussy, President of the Center, then gave a few words of welcome and introduced the guests of honor, among whom were representatives from Headquarters, members from the Los Angeles and Long Beach Centers, and friends from the Masons of the Mexican Community and other societies having ideals similar to the Rosicrucians.

Four orchestra and two vocal num-

bers were rendered by the well-known Fidelio Ensemble of the Los Angeles Center, followed by recitations of Spanish poetry, Mexican dances, a comic portrayal of don Simon, and the showing of some colored films by a Long Beach member.

A group of visiting artists from Hollywood also generously contributed of their talent to the festivities. A charming senora gave a dramatic recital of her own poem on Mexico, and her son performed some very amusing sleight-of-hand tricks. An excellent singer sang two popular songs by Agustin Lara, and a prodigy pianist played magnificently.

The program ended by Sr. DeBussy expressing his and the Center's sincere hopes and prayers for world fellowship and universal love to reign on earth. This high spiritual note was a fitting close for the occasion, which was felt by those present to be a most inspiring and joyous celebration.

BASEL, SWITZERLAND

The first communication for some time from the Fellowship Group in this city brings the good news that the friends there have continued to conduct their classes through the past months, as usual. Though few in number, as to be expected under the circumstances, they persist in the spirit of true courage, knowing that "where two or three are gathered together in My Name, there am I in the midst of them."

SYDNEY, AUSTRALIA.

From Sydney on the east coast of the land "down under," comes reports that efforts are being continued to "keep the light ablaze" there, in spite of warring conditions. Although interference with communication with Headquarters has made it difficult to keep a supply of books and other Fellowship literature on hand, yet this is not allowed to become a serious obstacle.

The Group secretary writes: "We are pleased to report that we are still able

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

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to keep our little light burning. The students continue to appreciate the opportunity of studying together and much interest is shown in the class. Although our number is small the attendance is constant, and we are grateful that we are able to keep some contact with Headquarters."

DETROIT, MICHIGAN.

A number of young people have recently been brought into the Fellowship Group of this city, we are especially happy to hear. Two of these have started taking the Preliminary Philosophy Lessons from Headquarters, and several others will probably begin soon. It gladdens our hearts to know, from this source, as well as from numerous others, that an increasing number of our younger friends are becoming interested in the Teachings. They are the "citizens of tomorrow" who will take an active part in the New Age conditions to come, and their knowledge of the Western Wisdom Truths will prove a blessed preparation for their duties and activities in the changed circumstances of that time.

The friends of this Group also continue their endeavors to share the Teachings with others through giving out pamphlets, placing the Fellowship books and Magazines in libraries, etc., in addition to the weekly classes and Services.

Horoscope Data Sheets

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After years of blind questing that answer came through the Rosicrucian Philosophy. It was like finding safe anchorage after being threatened with disaster. The storm still raged, but I rode safe and at peace, and had the joy of drawing others to the same security. A dangerously increasing sense of inferiority, making me timid and unhappy, gave place to confidence and ease; gathering despair to unquenchable hope; dependence to independence. A severe illness came within a year but, thanks to the Invisible Helpers, almost as by a miracle I lived and even began to improve.

Through doing my philosophy lessons I "met" the philosophy secretary and because of her understanding encouragement, also that given by learning the possibilities of my horoscope, I began to do new things. Since then I have become a different person. I am learning to write, lecture, and to lead. Through these activities I have contacted people scattered all over the world, finding untold interest and value. It has been my privilege to start youth work which seems to hold promise. I am constantly having the inestimable joy of seeing lives completely changed by this marvelous philosophy. Through a lecture I met a young doctor, chiropractor, whose work is restoring my health.

Greatest of all, I have an inner peace, joy and security which is beyond telling. Life is so full of beauty and promise I want to proclaim my discovery from the housetops!

Thank God for the Rosicrucian Philosophy!—*Dorothy Brooker.*

Mt. Ecclesia

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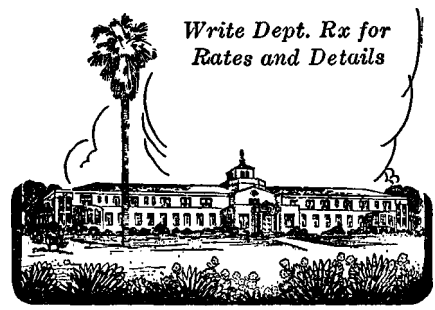
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THE MYSTERY OF THE DUCTLESS GLANDS

By A Student

In developing this fascinating subject the writer has delved deeply into the esoteric information found in Max Heindel's writings and has also presented authentic physiological data as taught by Medical Science.

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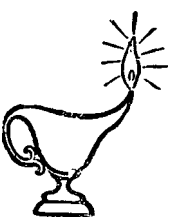
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